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## Midsummer.

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**F**IN the calendar of the seasons, Midsummer occupies a place so important, that it is impossible, within space necessarily limited, to undertake anything but the briefest account of the customs and beliefs associated with the season, and particularly with the day of St. John Baptist.

To simplify as much as possible the consideration of the various summer rites, it must be pointed out that in the great majority of modern instances we find these rites connected, more or less distinctly, with popular assemblages round fires, and the use of symbols which the recorded customs of older peoples enable us to claim as akin to those symbols used in sun-worship and fire-worship; and while I have no intention of discussing either fire-worship or sun-worship, I may be allowed to remind those who are interested in the study of popular antiquities of the important part taken by these cults in primitive times, or among modern primitive peoples. The difficulty of obtaining light early gives occasion, as Sir John Lubbock has pointed out, to much care being taken of fire when it is obtained.\* The Achonawi of Western North America thought all trees mysterious, because fire came when wood was rubbed together.† The Ainos pray to

\* "We can hardly appreciate the difficulty which a savage has in obtaining a light, especially in damp weather. It is said, even, that some Australian tribes did not know how to do so, and that others, if their fire went out, would go many miles to borrow a spark from another tribe rather than attempt to produce a new one for themselves." — *Origin of Civilization*, p. 312.

† Dorman, *Origin of Primitive Superstitions*, p. 293. See the story of the birth of Agni, and VOL. V.

Fire for all they need; and in Dahomey sacrifice is offered to the pot in which Fire is supposed to live. If the priest in charge of the perpetual fire in honour of the god Potrimpos allowed it to go out, he was burnt to death. Illustration of reverence for fire is supplied by every literature, modern as well as classical.

Apart from simple fire-worship, however, fire was regarded as the appropriate symbol of the sun. In the sun-temple of the Natchez the everlasting fire burned, and near its blaze were kept the sacred possessions of the tribe, the images and fetishes, and the bones of dead chiefs.\* It was because Nanahuatzin and Mexitli threw themselves into a great fire, built to make the darkness which brooded over the face of the early world more bright, that the one god is worshipped as the sun and the other as the moon.† Link after link in the chain leads us to familiar passages in sacred literature, such as that in the book of Jeremiah—"And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire to Moloch"—where the worship of the sun, or of the sun-god by fire, is combined with sacrifice or symbolical purification. When Christianity made itself felt, its adherents, whether of the West or of the East, were perfectly familiar with fire-worship, and with worship of the sun by fire. In very many instances small change was made by the progress of the new faith upon the festivals, the sacrifices, the merrymakings of the people. A new cause for them was assigned, a new reason found, a satisfactory why and wherefore proffered for ceremonies and pageants which had long required explanation. New theories stepped lightly upon the intellectual throne, but their administration, though new in spirit, was conducted through the old channels. Half-forgotten Nature-

Mr. Keary's comments (*Outlines of Primitive Beliefs*, pp. 98 *et seq.*). When the flame licked up the sacrifice, Agni was said to have taken his share. "After this he sprang up heavenward and vanished in air; he had gone back to his celestial home. Thus man, having first set Agni free from his prison-house, the wood, was likewise the means whereby the god reached once more the mansions of the blessed" (p. 102).

\* Tylor, *Primitive Culture*, vol. ii. p. 262.

† Dorman, p. 327.

powers again rose into prominence under new names and with milder attributes.

While it may be allowed that such festivals as commemorated Nature-worship slipped into Christian religious life with but little essential alteration, we do not, so far, find a reason for the prominent place taken in Europe by the Midsummer festival. Yet it is not far to seek, if we accept, as I think we are justified in accepting, as the reason, the influence exercised upon Europe, especially upon North-western Europe, by the Nature-myth of the death of Balder, and the summer solstice. To the peoples of Northern Europe, to a far greater extent than to those of Asia, was the ascent and descent of the sun a matter of importance, and linked, as it came to be, with the significant funeral rites of the sun-god, the celebration was regarded, as the most important of the year. On the sun's strength depended the harvest, the sustenance of man, and his enjoyment; its arrival at the highest point, and subsequent descent, lived, in the popular mind, as the central and ruling event of the year; and its mediæval celebration, superficially Christian, was founded on remembrance of the attributes of Nature-powers.

Let us see the features of Midsummer rejoicing which impressed themselves upon popular manners and customs, of which we have some account.

Exactly one hundred years ago—in 1782—a traveller in Ireland, who afterwards described in the *Gentleman's Magazine* what he witnessed, was told that, it being Midsummer Eve, he would see at night the most singular sight in Ireland, and going up to the roof of the house where he was staying, he saw at midnight flames burst out on every eminence for thirty miles round; he learned on what was, no doubt, as he says, undoubted authority, that the people danced round those fires, and men, their sons and daughters, and their cattle, passed through the fire.\* Aubrey, earlier, says:—

Still in many places, on St. Johns night, they make Fires, Bonfires on y<sup>o</sup> Hills, &c.: but the Civil warres comeing on have put all these Rites, or customes quite out fashion. Warres doe not only extinguish Religion & Lawes: but Superstitione: & no

suffmen is a greater fugator of Phastomes than gunpowder.\*

In another place he records the custom of lighting fires on that evening as existing in Herefordshire and Somersetshire.† War has had no influence on Irish superstition, for a living writer has recorded that when a boy he with others jumped through the fires "for luck," in Munster and Connaught, on Midsummer Eve;‡ and even on the simple occasion of kindling a fire in the milking-yard, Irish men, women, and children used to leap or pass through it,§ thus indicating reverence for fire which, on such a festival as that of Midsummer, found most free expression. The night of St. John is haunted, in all French village songs, says Mr. Lang, by young men and women straying home from the fires lit on St. John's Eve; nay, some forty years ago, a girl was burned to death in one of the fires.|| Beltane is celebrated in Scotland on or about the 1<sup>st</sup> of May, and therefore the ceremonies connected with it do not fall to be treated here; but in the Isle of Man fires, called Beltane fires, burn not only then but also on St. John's Eve.¶ Reverence for the house fire is shown by the fact that Midsummer Eve is one of the four nights in the year on which, on the Border, it is considered unlucky to let the household fire out.

It is not easy to repair the mischief if once committed, for no one is willing on the following day to give his neighbour a light, lest he should thus give away all his good luck for the season. And he who should steal fire unseen from his neighbour's hearth

\* *Remaines of Gentilisme and Judaisme*, p. 26.

† *Ibid.* pp. 96, 97. "To blesse the apples." In Somersetshire, he adds, "they doe it only for custom sake." "I doe guesse that this custome is derived from the Gentiles, who did it in remembrance of Ceres, her running up and downe with Flambeaux in search of her daughter Proserpina, ravish't away by Pluto; and the people might thinke, that by this honour donne to y<sup>o</sup> Goddess of husbandry, that their corn &c. might prosper the better."

‡ *Folk-lore Record*, vol. iv. p. 97.

§ Vallency, *Inquiry*. Ap. *Collectanea de Rebus Hibernicis*, v. ii. No. v. pp. 64, 65, cited by Dalyell, *Darker Superstitions of Scotland*, p. 177.

|| *Folk-lore Record*, vol. i. p. 101. See also Mr. Britton's note to Aubrey, p. 220.

¶ *Lancashire Folk-lore*, p. 48. "Up to the present time a stranger is surprised to see on this day, as evening approaches, fires springing up in all directions around him, accompanied with the blowing of horns and other rejoicings" (citing W. Harrison's notes on Waldron's *Description of the Isle of Man*, p. 125).

would fare no better for it, since fire thus taken is not counted holy.\*

To disregard the domestic hearth was, we know, one of the most terrible of Aryan woes ; to maintain the fire was the dearest duty of generation after generation ; and it is a fact not unworthy of notice, that the pre-historic fire-worship should be found surviving in such a superstition as this. In France, in many places, brands were snatched from the Midsummer fire ;† but as they were supposed to be efficacious in preserving health, they were apparently not used to rekindle the domestic fire.‡

Round the Midsummer fires were leaping and dancing, sometimes through the flames, sometimes among the dying embers. They were, indeed, in mediaval Europe, lit with much honour and solemnity. At Augsburg, in 1497, "die schöne Susanna Neithard" lit the fire in the presence of the Emperor Maximilian ; and still earlier, in 1401, we hear, from Munich, of Duke Stephen and his Court dancing round the fire. At Gernsheim the fire was blessed by the pastor ; in Brittany the priests lit the fires. At St. Jean du Doigt a seeming angel descends from the church tower, and lights with the torch he bears the great fire which, in this case, burns in the churchyard. If maidens have not danced round nine of these fires, they say at St. Jean du Doigt, they will not be married within the year.§ With the young maidens danced the young men, says Neogeorgus, who speaks of bonfires in every street. Strutt says the younger men frequently leapt over the fire by way of frolic, and this has been said to recall the leap of Skirnir through the death fire, as, in truth, a sort of vaunt on the part of the youths that Loki has not yet gotten them. I cannot agree with Mr. Keary as to this, any more than I can agree with Gebelin that the leaping was only

a trial of agility. The one theory is as difficult to support as the other. I prefer to accept the explanation that this leaping about and around the fire is simply the continuance of the old rites of sacrifice and purification. Not only in the occasional leaps through the flames do we see the sacrificial character of the celebration, but in the actual destruction of some substance in the fire. Thus, in Ireland, the Midsummer fire is said to ensure no luck unless a bone be burned in it. The large cake of oat or barley meal rolled through the ashes of the Beltane fire of the north-east of Scotland seems to indicate recollection of peace-offerings of food. In Thuringia, a horse's head was made essential to the celebration. The offering of flowers to the flames is frequently met with ; at one of the Midsummer festivals, he who would leave the fire and go home, threw his garland into the flames, crying, "Es geh hinweg and werd verbrennt mit disem kraut al mein unglück."\*\*

The object of the Midsummer fires seems, in brief, to be to acknowledge fittingly by what great power the wealth and health of man is controlled ; to symbolize, with what amount of ceremony and show is attainable, the perfecting of summer. In this connection blazing fire-wheels play an important part ; for, as they rolled from high ground, they were intended to typify the descending course of the sun. Naogeorgus says :—

Others get a rotten bough, all worne and cast aside,  
Which couered round about with straw and tow they  
closely hide,  
And caried to some mountaines top, being all with  
fire light,  
They hurle it downe with violence, when darke  
appeares the night :  
Resembling much the Sunne that from the Heavens  
down should fal,  
A strange and monstorous sight it seemes, and fearfull to  
them all,  
But they suppose their mischieves all are likewise  
throwne to hell,  
And that from harmes and dangers now, in safetie  
here they dwell.†

A vivid account of the festival, in 1823, at Konz, a Lorraine village on the Mosel, has

\* *Folk-lore Record*, vol. iv. p. 97 ; Gregor. *Folk-lore of North-east of Scotland*, p. 167. Grimm, *Deutsche Mythologie*, vol. i. pp. 514, 515.

† Stubbes, *Anatomy of Abuses* (New Shakspere Society Edition), Appendix, p. 339.

‡ Grimm, *Deutsche Mythologie*, vol. i. p. 517.

§ There is, however, abundant evidence that from certain sacred fires the domestic fire was, perhaps not always at fixed periods, but sometimes, rekindled. See Logan, *Scottish Gael*, 1831, vol. ii. p. 64 ; Martin, *Western Isles*, p. 113 ; Grimm, vol. i. pp. 506, 507 ; Kelly, *Indo-European Tradition and Folk-lore*, pp. 46 *et seq.* &c.

§ Keary, p. 413.

been preserved. The men and boys went with bundles of straw from each house to the top of a hill ; the women gathered at a well beneath. Soon a huge wooden wheel was covered with straw, short sticks projected on either side, and over all were tied numerous small torches. When all was ready the Maire of Sierk—who by old custom received a basket of cherries for his trouble—put a light to the wheel, which was quickly set in motion. Away it sped its fiery way in the darkness. A joyous noise burst from all ; one-half of the men, waving torches as they ran, followed the wheel on its course to the Mosel ; one-half remained aloft, also waving torches, and answered the cries of the women and maids as the blazing wheel came bounding in the direction of their post ; and as the wheel rolled into the river the inhabitants of the neighbouring villages, who had gathered on the banks, mingled their shouts with the general uproar. If the wheel burned in the water, the people said there would be a good vintage, and had a right to take a wagon-load (*fuder*) of white wine from the neighbouring vineyard.\* A similar custom was observed at Trier. At Brest, people whirled torches to look like wheels.† In olden England it was customary, says Smith, to bind an old wheel round about with straw and then take it to the top of some hill at night, when the combustibles were set alight, and the wheel rolled down the declivity, accompanied by the dancing and pastimes of the people.‡ Grimm's conclusion, "Das rad scheint bild der sonne, von welcher licht und feuer ausgehn," is amply supported, not only by the various Midsummer observances, but by incidental references in other ceremonies,§

\* Grimm, *Deutsche Mythologie*, vol. i. p. 515, citing *Mém. des Antiquaires de Fr.*, v. 383, 386. Grimm quotes in illustration the passage from Beleth, *post*.

† Keary, p. 413.

‡ *Festivals, Games, and Amusements, Ancient and Modern* (1831), p. 152. Kelly finds the whole meaning of the ceremony in the following passage from a Vedic hymn :—"With thee conjoined, O Indu (Soma) did Indra straightway pull down with force the wheel of the sun that stood upon the mighty mountain top, and the source of all life was hidden from the great scather" (p. 63).

§ Cf. "Folgenden dank ich der gute von Miss Austin, er stammt aus der insel Mull an der west küste Schottlands, und aus dem j. 1767. In consequence of a disease among the black cattle, the people agreed

and I may be allowed to refer to the rolling of the sacrificed cake through the Scottish Beltane fire as indicating possible recollection of such a wheel.

It may very reasonably, however, be asked, even if it be allowed that the Midsummer fires commemorate the Nature-powers, why should the name of St. John Baptist have been connected with them? surely there is little apparent reason that he should be connected with rites of the kind indicated? One may be sure, says Mr. Lang, that the ceremonies of St. John's Eve at least have no necessary connection with St. John;\* and to a certain extent this may be admitted; but a very close connection has been more than once shown, or attempted to be shown, by writers who have, not unreasonably, been puzzled by the association of ideas in the popular mind. Mr. Tylor suggests that the same train of symbolism which adapted the midwinter solar festival to the Nativity of our Lord may have suggested the dedication of this its midsummer counterpart to St. John "in clear allusion to his words, 'He must increase, but I must decrease.'†

Beleth, writing in the twelfth century, made the same suggestion in a singular and interesting passage which I shall give as it appears in his *Summa de Divinis Officiis*, printed in 1572 :—

Feruntur quoque (in festo Johannis bapt.) brandae seu faces ardentes, et fluit ignes, qui significant sanctum Johannem, qui fuit lumen et lucerna ardens praecedens et praecursor verae lucis . . . ; rota in quibusdam locis volvitur [see *ante*] ad significandum, quod sicut sol ad altiora sui circuli pervenit, nec altius potest progredi, sed tunc sol descendit in circulo, sic etiam Johannis, qui putabatur Christus, descendit, secundum quod ipse testimonium perhibet dicens : me oportet minui, illum autem crescere.‡

This is more word-stretching than investigation, and we may surely more reasonably conclude that St. John was in this case simply

to perform an incantation, though they esteemed it a wicked thing. They carried to the top of Carnmoor a wheel and nine spindles of oakwood [oak was sacred to the lightning god Thor (see Kelly, p. 49)]. They extinguished every fire in every house in sight of the hill ; the wheel was then turned from east to west over the nine spindles long enough to produce fire by friction" (p. 806).

\* *Folk-lore Record*, vol. i. p. 101.

† *Primitive Culture*, vol. ii. p. 271.

‡ Grimm, vol. i. p. 516.

substituted for Balder, in the same way that our Saviour was substituted for Balder in other portions of the northern faith. A curious confirmation of this is presented by comparison of the different names of a familiar plant in folk-lore and folk-medicine. St. John's wort has many virtues ascribed to it. Witches, as Mr. Henderson says, were known to be as fond of it as of hemlock, nightshade, and vervain, although this contradicts St. Colne's charm—

Trefoil, vervain, John's wort, dill,  
Hinder witches of their will—

and the other rhyme—

Gin ye wud be leman mine

Lay aside the St. John's wort and the verveine;\*

for St. John's wort and vervain were here countercharms; but true it is alleged to be that, if in the Isle of Man you tread on St. John's wort after sunset, a fairy horse will rise from the earth and bear you about the whole long night, only leaving you when dawn comes.† Stow says St. John's wort, with green birch, long fennel, orpin, and white lilies, was used to shadow every Londoner's door on the vigil of St. John Baptist.‡ Now a plant of the same St. John's wort family was in earlier times regarded as sacred to Balder.§

\* In the west of Scotland the rose, vervain, St. John's wort, and the trefoil gave people influence against evil.—Napier, *Folk-lore, West of Scotland*, p. 174.

† Henderson, p. 227.

‡ Churchwardens' accounts contain frequent references to the use of birch and broom as Midsummer church decorations, and Dekker, in his *Wonderful Year*, has, "Olive trees (which grew nowhere but in the garden of peace) stood as common as beech trees at Midsomer at every man's doore."—Brand, *Popular Antiquities*, pp. 170, 171. Strutt says the young people round the fire decked themselves with motherwort and vervain, and carried violets in their hands.—*Sports and Pastimes*, 1830, p. 359. Aubrey records that at Winchester a multitude of young birch trees were planted before people's doors "to wither."—*Gentilisme*, &c., p. 119 (footnote). Smith dismisses the subject of Midsummer with the remark, "The many superstitious customs practised by the credulous on St. John's Eve, and the marvellous virtues attributed to the plant *Hypericum pulchrum* or St. John's wort, will scarcely repay the trouble of recording them."—*Festivals, Games, &c.*, p. 152.

§ "Wie man vorher an Baldrs Tod gedacht, so erinnerte man sich nun an das blutende Haupt des Täufers, und gab der Staude (*Hypericum quadrangulare*) an der man ernst Baldrs Blut zu sehen glaubte, den Namen Johanniskraut, kurz alle Heilkraft Baldrs

To walk backwards into the garden and gather a rose on this wonderful evening will enable an inquisitive fair one to ascertain who in the future will be her husband. The rose is sewn up in a paper bag, put aside in a dark drawer, and not looked at again till Christmas Day, when it will be worn by her at church. "Some young man will either ask for the rose, or take it from her without asking."\* Here the winter and summer solstices are brought together. The Poles and Bohemians contrast Easter with Midsummer, calling the one "sobotka d.i. kleiner sonnabend im gegensatz zu dem grossen sobotka."†

It was on St. John's Eve, at midnight, that magical plants might with most good fortune be gathered. And roots pulled from under the root of the mugwort were according to the practice of Paul Barbette (1675) good for cure of the falling sickness if gathered at that time.‡ Martin de Arles (1510) says "Alii herbas collectas in die S. Joannis incendentes contra fulgura, tonitrua, et tempestates credunt suis fumigationibus arcere daemones et tempestates."§ It was the night when the various plants to which superstition gave wonderful powers were sought either for medical or occult purposes, most wonderful of all, it was the night when any one who dared to sit in the church porch would see pass before their eyes the apparition of those that should be buried in the ensuing year. "I have heard 'em tell strange stories of it," says Aubrey.|| Hunt has it that the spectator must be a young unmarried woman, and take her stand at midnight. Like Aubrey he had heard of the saying being put to the test, but as the rule appears to be that each watcher sees at the

ward zur Mirakelgabe des neuen Heiligen."—Nork, *Mythologie des Volkssagen und Volksmärchen*, 1848, p. 326 (footnote).

\* Hunt, *Romances and Drolls of the West of England*, second series, p. 172.

† Grimm, p. 519. "Ganz Niedersachsen, Westphalen und Niederhessen, Geldern, Holland, Friesland, Jütland, Seeland kennt oster feuer; am Rhein, in Franken, Thüringen, Schwaben, Baiern, Oestreich, Schlesien, gelten Johannifeuer, doch mögen einige gegenden beiden huldigen, z. b. Dänemark und Kärnten."—*Ibid.* p. 511.

‡ Brand, p. 183.||

§ Grimm, p. 318 (footnote 3).

|| P. 97.

end of the ghostly procession her own figure, and, overcome by the horror of the revelations thenceforth pines and dies before next Midsummer Day, there is no great inducement for any but the most curious or daring to risk the scene. A writer in 1723 says of the Irish that they believe that on St. John's Eve the souls of all living leave their bodies "and take their ramble to that very place where, by land or sea, a final separation shall divorce them for evermore in this world."\* A proverb given by Lemnius as current among the Low Dutch, when men had passed a troublesome night, and could not sleep, is, "We have passed St. John Baptist's night ; that is, have not taken any sleep but watched all night, and not only so, but we have been in great trouble, noyses, clamours, and stirs, that have kept us waking." What was the origin of this proverb? It is curiously supplied by an incidental note by Mr. Napier† that in consequence of the general belief in the pilgrimage of souls to the future resting-place of their body, many would not sleep at all on this night ; but preferably sat up all night to prevent their souls straying while they slept. The countrymen of Lemnius' proverb had perhaps forgotten the reason for avoiding sleep on St. John's Eve, but they remembered that with St. John's Eve was associated absence from sleep, and naturally enough declared that if they could not rest, the night was to them as though it had been that of the saint, when some purposely kept awake. The reference to "great noyses" reminds us of the outward noisy celebrations on this evening. Nork says, when Balder's corpse was laid upon the ship, the funeral pyre was kindled "( das Johannisfeuer in des Mittesommernacht) um die umgehen den Gespenster zu vertreiben."‡ Possibly with some undefined feeling of this kind it is that the Italian sailor will light his St. John's fire even when at sea.

A domestic recognition of Midsummer-night was shown by maidens who desired to know what manner of man the husband of future days should be. I have noticed above the rose superstition. Another was that the

girl should fast on Midsummer Eve, and at midnight lay a clean cloth on the table, with bread and cheese and ale. The street-door was to be left open, and soon the expected one would come into the room where she sat at table, would drink to her by bowing, fill a glass, leave it on the table, and, bowing, retire.\* If a Cornish young woman, on Midsummer Eve, takes off the shift she has been wearing, and, having washed it, hangs it, turned wrong side out, over the back of a chair near the fire, she will see, at midnight, her future husband appear and turn the garment.† I have noticed above the use of orpine in Midsummer decoration. The common name of the plant was "Midsummer men," and it seems to have been a custom to fasten up on Midsummer Eve such a plant in a girl's room, because the bending of the leaves to right or left would indicate whether her love were true or false.‡

The practice of sowing hemp-seed is graphically described by Gay :—

At eve last Midsummer, no sleep I sought,  
But to the field a bag of hemp seed brought ;  
I scatter'd round the seed on every side,  
And three times in a trembling accent cried—  
"This hemp seed with my virgin hand I sow :  
Who shall my true love be, the crop shall mow !"  
I straight looked back, and, if my eyes speak truth,  
With his keen scyth behind me came the youth.

Hunt says the common rhyme is—

Hemp seed I sow,  
Hemp seed I hoe,  
And he  
Who will my true love be  
Come after me and mow.

Because the seed of the fern was supposed to be invisible, the notion spread that those who bore fern seed about with them would become invisible. Of course it was necessary that the seed should be gathered upon a mystic occasion, and St. John's Eve was naturally chosen. The references to the practice are so very numerous in our writers on folk-lore that no attempt need now be made to discuss the subject. The seed required to fall by itself—that is to say, without compul-

\* Brand, p. 169.

† Folk-lore, *West of Scotland*, p. 174.

‡ *Mythologie der Volkssagen und Volksmärchen*, p. 326.

\* Dyer, *English Folk-lore*, pp. 184-185, citing Grose, *Provincial Glossary*, 1811, p. 47.

† Hunt, second series, p. 172.

‡ Brand, p. 181.

sion, and without shaking the parent fern it should drop into the dish ready to receive it. Invisibility might also be obtained if on Midsummer night, at twelve o'clock, "when all the plants are above the earth," one should kill and skin a serpent; when the skin had been dried in the shade, and brought to a powder, to hold the powder in the hand would cause him who held it to be invisible.\* The general repute of St. John's Day for works of wonder is illustrated by the North-German story of the church of Dambeck: the bell-tower has sunk into the lake, but in former times the bells were sometimes seen, on St. John's Day, to rise out of the water and place themselves in the sun at noon-tide; and again Aubrey says that Midsummer Eve "is counted or called the witches' night."†

The conclusions to which some considerations of the customs of Midsummer Eve lead seem to me to be, that the characteristic feature of the celebration was the kindling of great fires at a time when formerly the chief fact of the astronomical year was publicly recognized; that this fire-kindling was accompanied by such observances as nearly corresponded with certain forms of ancient Nature-worship; that, assuming considerable change to have been brought about in public thought by causes such as operated in other developments of Culture, it is not unreasonable to suppose that, by the link of the humanized Balder, the sun and fire worship of the past was handed on under the new name of St. John's fires, and that the various superstitions and charms of the day or eve of St. John owe, in the first place, their solemnity and mystery to the importance primarily attaching to the honour paid to the all-powerful, mysterious and ancient sun.§

\* Aubrey, pp. 53, 54. "This Receipt is in Johannes de Florentia (a Rosycrusian), a book in 8° in High Dutch. Dr. Ridgeley the Physitian hath it who told me of this." At p. 181, Aubrey gives the same recipe again, but adds that the powder should be held in the right hand.

† Thorpe, *Yule Tide Stories*, p. 498.

‡ p. 133. "q. M<sup>r</sup>s Finches, &c., of the breaking of Hen-eggs this night, in which they may see what their fortune will be."

§ Much curious information will be found relative to St. John's fires in Grimm's *Deutsche Mythologie*. Mr. Kelly has translated several passages in his *Curiosities of Indo-European Tradition and Folk-lore*,

## The Holy Ghost Chapel and Marie Cufaude:



EW people can travel from Southampton to London without noticing the elegant little bit of grey ruin which stands in the burial-ground on the bleak hill-side, close to the Basingstoke Station, but I suppose no one knows that within its walls one of the last of the Plantagenets is interred. The beauty of the building is the more remarkable from the ugly modern Gothic chapels which have been built near it. The ruin, which is that of the Holy Ghost Chapel, is no older than the days of Henry VIII., when it was built by Lord Sandys, who erected a schoolhouse close to it in connection with the Guild of the Holy Ghost, which he founded. But the liten is far more ancient than the chapel, having been a burying-ground for more than a thousand years, long, indeed, ere Basingstoke had risen into the dignity of a market town, or was anything but the "Stoke" depending on the adjacent and more important castle of Basing and its surrounding village.

More than sixty years ago, in clearing away the rubbish which had accumulated round the school, the workmen came on the foundation walls of a previous church, and when the whole was laid bare it was apparent that Lord Sandys had only built an additional chapel to one already existing, the south wall of the old one forming the north wall of the new. The apse which forms the eastern end of this was precisely similar to that of the eastern end of the other, and the width of the two was the same, about 30 ft. This, from the centre of the apse to the opposite wall, was 50 ft. long, and had at the south-western corner a tower, part of which still remains; the other was 90 ft. long, and had a western door more ancient than itself, which long formed part of the

with valuable comments. Proverbs relative to the weather on St. John's Day will be found, *inter alia*, in Swainson's *Handbook of Weather Folklore*, pp. 106 et seq., and *Choice Notes (Folk-lore)*, p. 282. Numerous incidental references illustrative of the subjects above treated are scattered through Rust's *Druidism Exhumed*, 1871.

eastern wall of the schoolhouse. There is no tradition whatever as to when or why this ancient building was destroyed. It was the burying-place of two or three families once of some local importance, the Sandes of the Vyne, and the Cufaudes of Cufauude, who, perhaps because when they first settled on their respective lands they found no church in the parish of Sherborne St. John, were carried from their woodland fastnesses across the bare chalk downs to this chapel on the green hill-side.

In the foundations of the older building, in a recess in the north wall, was dug out the recumbent figure of a Knight Templar. Beneath it was a coffin of stone, but there was nothing to show to what family it belonged. Two other figures were also discovered, one, much mutilated, of a man, the other of a lady in tolerable preservation, and from the dress one would conjecture the date of it very Early Tudor. No armorial bearings or inscription of any kind was found; but as the Cufaudes held Cufauude from the twelfth century, and the Sandes were comparatively recent occupiers of the Vyne, they probably belonged to the former.

Even this chapel, however, is supposed to have been built on the ruins or on the site of one yet more ancient, for tradition speaks of a church having existed on this spot from the times of the Heptarchy, and one of such superior sanctity that many pilgrimages were made to it. At the bottom of the narrow street which now climbs the hill, there was once—nay, perhaps there is still—a stone on which the pilgrim knelt in prayer before beginning the ascent. There is a story that, in the times of the Danish invasions, seven Saxon kings or chiefs made a solemn pilgrimage to this spot to pray for success before going forth to meet the enemy. There was certainly fighting in the neighbourhood, or they may have met there on their march to join Alfred in the great battle on the White Horse Hill. Perhaps the place was used for worship in even Pagan times, for when they were digging out the basin of the Basingstoke Canal, at its base they found a quaint brazen image of the "Æolopile kind"—that is, hollow, so that it could be filled with fluid, which being set on a fire would cover it with sweat, and at length cause it to burst forth

into flames." It was sent to the Society of Antiquaries of London. The small churchyard attached to the parish church has never been much used as a burying-place, this latter having been the town cemetery for many centuries.

Sir William, afterwards Lord, Sandys, with the Right Reverend Richard Fox, Lord Bishop of Winchester, obtained a license from Henry VIII. to found a free chapel at Basingstoke, in Hampshire, and therein to erect and establish a guild; and in pursuance of the power to them, given by the said license, did build a chapel near the town of Basingstoke, and dedicate it to the Holy Ghost. In this chapel they established a guild of the Holy Ghost, which was by a perpetual succession to continue for ever. To it an estate was given to maintain a priest to perform divine offices in the chapel, and therein to instruct youth in literature.

The chapel, so elegant even in its present ruined state, was once of remarkable beauty and costliness. Camden says, "that upon the roof the history of the prophets, apostles, and disciples of Christ were very artificially described." Some scraps of altar cloths and pulpit hangings that once belonged to it are preserved at Mottisfont House, the property of Sir C. Mill, descended from the Sandys. On two sides of the chapter, at the north-west angle of the tower, there is an inscription, or rather was, in Old English, consisting of the words, "Glory to God," and "Good Lady," and as there is a niche below the latter, it is most likely a figure of the Holy Virgin stood in it. The tower is angular, and once held a staircase, and more of it might yet be standing but for the wanton mischief of some schoolboys, of whom the well-known naturalist, Gilbert White, was one. At all events, by his own showing, he was an eye-witness, and stood by while some of his schoolmates first undermined part of the building, and then, filling the hole with gunpowder, endeavoured to blow it up. The fire however did its work so slowly they could not stay to see the end of their mischief. But it took effect in the night, when a large piece fell with a noise which startled the neighbours out of their sleep, and shook them in their beds. Perhaps this was the last destruction on a large scale practised on the

ruin, but the liten was long used as a sort of playground, and wherever there are stones to be found, it seems an irresistible part of the nature of lad and boy to throw them at any object that is suitable, as reckless of the damage done as of the pain inflicted. To bring down some bit of a corbel or some fragment of string-course must have been delightful sport, only to be exceeded by the luxury of knocking off the kneeling angels, or the clasped hands of some recumbent figure. It is therefore no wonder the tombs are so mutilated, and that nothing remains of the images that once adorned the outside. The pedestals which supported their niches and canopies still stand between the windows. Some shields are still traceable, and on one the arms of Lord Sandys can be made out. It is said the chapel was unroofed, and the lead used for balls and bullets by the rebels in the siege of Basing House. Perhaps to them also we may put down the destruction of all the figures. The ruin would be worth a visit to those who care for such things. It is now very much covered with ivy, as is the old end and arch which once formed part of the school, and which seems now restored to its natural connection with the chapel. They stand, as I have before said, in the liten, and are surrounded by tombs and gravestones of every description. Lord Sandys, the founder, is said to have been buried here, and the crest of the family was visible on a stone half raised from the ground. The Vyne became the property of the Chutes, who held it in 1654, but the last heir male of the Sandys was brought back from Mottisfont to be laid in the vault of his ancestors in the Holy Ghost Chapel. "The Vyne, by Basingstoke, was also of the ancient landes of the Sonnes, but it was given out in marriage to one of the Brokesses (Brocas), and so remained until the last Lord Sandys, after he was made a baron, recovered it into his possession, at the which tyme there was no very great or sumptuous manor place, but the house was all contained within the mote. But he after so translated it, and besides builded a fair Base Court, that at this tyme it is one of the principal houses in goodly building of all Hampshire." About two miles distant from it stood the residence of the Cufaudes, which was called by their own name, and which,

like it, was probably "no very great or sumptuous manor place," but was "contained within its mote," which a few years ago was distinctly to be traced. A small farmhouse or cottage, said to have been built out of the materials of the mansion, still stands there, and the meadow around it is still called "Cuffords." From the year 1100 to 1701 the Cufaudes of Cufauds succeeded each other, and were each in his turn carried thence over the chalk downs to their vaults in the Holy Ghost Chapel. Their property now belongs to the Chutes; their very name has all but passed away, nothing remains to them but the broken and effaced tombstones in the liten. Two other relics of their race are extant. In the gallery in the Vyne hangs a full-length portrait of a nun with a sweet pensive refined face, said to have been that of a Cufaud, and in one of its rooms used to hang their pedigree, handsomely drawn out, and adorned with a cardinal's hat, which was discovered stopping up the hole in a cottage window at Basingstoke, and was rescued by one of their quondam neighbours. But we must return to their tombstones. Near the ruins of the chapel is a broken stone, on which part of the following inscription may still be traced:—

IN PIous MEMORY OF  
SIMEON CUFAUD of Cufaud in Hampshire 500  
years  
the possession and Habitation of Gentlemen of that

name

his predecessors by Marie Grand child to Sir Rich. Poole Knygt. of the Garter Cosen German to K Hen 7 and to Margaret Countesse of Salis bury Daughter to George Duke of Clarence mother to his Father Alexander Cufaud Esquier

Extracted from the Royall Blood of the Plantagenets who was a man for Exemplar virtue and Patience in Grievous Crosses and who always lived Religiously.

He dyed

the 4 of Sep. 1619 Aged 36 years.

And of

Frances his wife Daughter of that Learned and Famous Lawyer Richard Godfrey of Hendringham Norfolke Esq who having 19 years been left his sorrowful widow charged with

Five sonnes the Deare Pledges of their Marriage Mathew John Simeon Frances and Edward left only to her Motherly providense Virtuous Education and admirably providing for them left unto posterity a blessed patterne of Conjugal Love Maternall Affection and Domestickke Wisdome Equall to the Auncient and best Christian Matrons, and ended her happy life with a pious Death the 17 of Jan. 1638 aged 63

Greatness with a modest eye  
 Look upon thy Destiny  
 Patience if thou seek to find  
 thy Masterpeecce 'tis here inshrin'd  
 Carefull Mothers Widdowes wives  
 here lyes Charactered your lives  
 Well may we call it holy Ground  
 Where such rare perfection's found.

Very little of all this I am afraid is now to be found. Thirty years ago the upper part of the stone was still lying in the chapel liten on the ground on the north side of the ruins, the lower part, according to a pamphlet written in 1820, was used as a threshold to a farmhouse near. Though the Cufaudes had been 500 years at Cufaudes, the pedigree only goes back to Edward IV. There is something striking and interesting in the inscriptions, partly, perhaps, arising from the obscurity of these unheard of Cufaudes contrasting with the illustrious and pathetic family history of the poor princess who found or was constrained to make her home in that "moated grange" buried deep in the woodlands. She was put aside and forgotten so entirely that this tombstone is the only record of her existence.

The Countess of Salisbury and Sir Richard Pole had four sons and one daughter. She was born 1468 or 1469; she married about 1490. She was made Countess of Salisbury 1513. Her father was murdered 1477. Her brother, the Earl of Warwick, was beheaded 1499. Her eldest son, Henry Lord Montague, was beheaded 1539, and she herself, 1541.

Her second son, Geoffrey, of Lordington, in Sussex, had two sons and five daughters. One of them married Sir Anthony Fortescue. This Geoffrey was the only son of the family who deserved to have his head cut off, for he saved his own neck by turning king's evidence, and thereby caused the death of his brother and that of the father-in-law of his daughter, Sir Adrienne Fortescue; but he himself, after passing some months in the Tower, was let out again for a time. His sons, Arthur and Edmund, are by Dixon and others spoken of as the sons of Lord Montague; but as Edmund was not born until 1541, and Lord Montague was executed in 1539; it is impossible he should have been father to him, and therefore to Arthur, as no one disputes Edmund and Arthur being brothers.

It is not difficult to perceive how the marriage between Marie and William Cufaud, the younger son of an obscure country squire of very moderate means, was brought about. Lord Sandys was high in Henry's favour, and his wife was a relative of the Poles, being a cousin of the Countess of Salisbury. In their charge Marie might have been placed when her father was put into the Tower and her uncle executed, and might have been sent by them to the seclusion of the Vyne. Lord Sandys might have been even ordered by the jealous king to find for her a husband of too little rank and consequence to be stirred by ambition to claim the crown for his wife, and found in the younger of the two sons of his neighbour just what he had wanted. Perhaps Marie had the choice as to whether it should be the elder or the younger of the brothers, but probably, *bon gré mal gré*, she had to take one. She chose William, and Simeon, the elder, appears never to have married—perhaps he was bound over not to do so. I have called the Cufaudes a family of moderate means, and, unless they had estates elsewhere than at Sherborne St. John they must have been. Had they possessed any large amount of property, their name would hardly so entirely have passed away. Like the old family of the A'Bears, in Berkshire, who have left in Bearwood and Bear Ash, Bear Hatch and Bear Hill, Bear Place and Billing Bear, manifold traces of their former importance, I think we should have found something more than one meadow still called "Cuffords" to tell us how rich and great they once had been. The William Cufaud who married Marie Pole was the second son of William Cufaud and Anne, daughter and heir of William Wood, and grandson of another William Cufaud and Ellen, daughter of Richard Kingsmill of Sidmorton, a family of greater antiquity even than his own, and still extant.

It is difficult to fix any date for Marie's marriage, but I think it might have been about 1541 or 1542, when the imprisonment of her father, the execution of her uncle, Lord Montague, and that of her poor old grandmother, must have rendered some refuge for her necessary. Perhaps the unimportance and powerlessness of her husband, and the obscurity of her home, enabled her

to feel her own head pretty safe on her shoulders, and reconciled her to her banishment from her own royal relatives. Twice, however, it is almost certain she must have come across them. When Queen Mary and Philip stopped a night at Basing House, on their way from Southampton, the Cufaudes must have been summoned to meet them, and both king and queen would be sure to be gracious to the niece of their good friend and very dear cousin, Cardinal Pole. Probably it was at Marie's instance that the said Cardinal, her uncle, was induced to present and enforce a petition from the people of Basingstoke for the re-establishment of the Guild of the Holy Ghost, and the restoration of its property, which had been seized by the Crown—to which petition the king and queen agreed, "considering that the Holy Ghost Chapel and its cemetery are places in which the bodies of the inhabitants of the said town have some time been buried."

Perhaps Marie dreamt also that something would be done to enoble her husband and her two boys. But Mary's reign was short. Four years after Elizabeth's accession, Arthur and Edmund Pole (or de la Pole, as Dixon writes it) raised some troops to put the Queen of Scots on the throne in the event of her death, which some foolish prediction led them to anticipate, intending Edmund should marry Mary, and make Arthur, Duke of Clarence. The plot was discovered, the two young men taken just as they were escaping to Flanders, and both were tried and condemned to death. But Elizabeth contented herself with committing them and their father to the Beauchamp Tower and keeping them there for the rest of their lives. They all three cut inscriptions on their prison-walls, still legible. One of Edmund's is the earliest, and dated 1562. Arthur, when they had been in the tower six years, wrote a second, to wit: "A passage perillous maketh a porte pleasant. A.D. 1568, Arthur Poole, A.E. 37." The two brothers died in their prison, and were buried in St. Peter's Church. If ever Marie, their sister, had grieved over the homeliness and obscurity of her lot, their fate must have taught her to be thankful for her own. The Tudor jealousy of the Plantagenets was so strong that even the ladies of the race were regarded with

suspicion, and her brother's issue failing, Marie Cufaude's royal claims might have excited uneasiness. I think, therefore, when Elizabeth visited the second Lord Sandys at the Vyne it is most probable her cousins on the other side of the road kept themselves out of her sight. Or did Marie, like Queen Esther, say, "If I perish, I perish," and, taking her life in her hand, kneel at her feet and plead for her poor old father and her two brothers; and was it in compliance with such prayers that they were suffered to live on together and the sentence of death left unexecuted?

Our woodland princess and William Cufaude had two sons, of whom the youngest, Anthony, married "the daughter and coheir of William Spencer, Yorkshire," and left a son William, of which William there is no further trace. Perhaps he settled on his moiety of the Spencer property. The eldest son, Alexander, married "Jane, daughter of Richard Walle, and coheir of them of Lancashire." He was the father of Simeon, "the man of exemplar virtue and patience in grievous crosses," and survived him several years. To this Alexander and his wife there is no monument extant, neither is there to Marie Pole and her husband. Probably such monuments were within the chapel, and were more or less destroyed when it was unroofed and otherwise mutilated by the Roundheads. Simeon left five sons, one of whom, Major Edward Cufaude, was killed at the taking of Basing House. To the second, John, is the only other tombstone which yet remains:—

Here rests  
The body of John Cufaude of  
Cufaude descended from the  
Ancient Famille of the Cufaudes  
of Cufaude in the County of  
Southampton Esq. who married  
Anne Hunt one of the coheiresses  
To Roger Hunt of Chawson in  
the County of Bedford Esq.  
Hee dyed the 23d of Nov. 1701  
Cujus anime miseratur Deus  
This Monument was dedicated  
to his memory by his  
loving wife.

This John must have died at a great age, and could not have been much less than ninety. He was born in the reign of James I.

and died the year before Queen Anne came to the throne. He saw the Vyne pass from the hands of their old neighbours, the Lord Sandys, into those of Chaloner Chute, Speaker to the House of Commons, a Parliament man and a Protestant, with whom he could have had no sympathy. Did he foresee that his own estates would follow, and his own name become extinct? Probably he survived his brothers, and had no children; and perhaps it was at the death of his wife that the property was sold. Their arms were: Argent, barry of five, gules; in dexter chief a canton of the second.

As far as Hampshire is concerned, I believe there are no descendants in the male line of this ancient family, but there may possibly be elsewhere from the William the son of Anthony, who married the coheiress of William Spencer.

Does any one know what became of the other daughters of Geoffrey Pole? One married Fortescue and one Cufaude, and perhaps one was the original of the before-mentioned portrait of a nun; but that leaves two unaccounted for. Also, who was Geoffrey Pole's wife?

But I have a third question to ask, more important than these two, and that is, Is it absolutely certain who the Sir Richard Pole was to whom the Countess of Salisbury was married?

It is commonly said he was merely the follower and *protégé* of Henry VII. But in a note appended to that statement in the pamphlet from which this account is taken, it says the Sir Richard Pole she married was the youngest son of John de la Pole, Duke of Suffolk, and Elizabeth Plantagenet, sister of Edward IV. John, Earl of Lincoln, the eldest son, died 1487. Edmund, the second Earl of Suffolk, was beheaded 1513. Sir Richard, more fortunate, had escaped abroad 1502, and was killed at the battle of Pavia. If Margaret's husband were this Richard, he was her first cousin, and she was probably married to him by Richard III., with whom the De la Poles were in favour, as is shown by his making them his heirs. Thus he was indeed "cozen german to King Henry VII." (that is, to his wife), as the Cufaude monument states; and the double Plantagenet descent his and Margaret's children would

have inherited accounts for the extreme jealousy with which the Tudors regarded them. The obvious meaning of the words of the inscription is that Richard Pole himself was cousin to the king. It was, however, the fashion to impute to Henry his wife's descent; and the meaning may be, that Sir Richard Pole was his cousin german, because he had married the Countess of Salisbury, who was cousin german to the queen.

The absence of the prefix *de la* from the name is of no consequence, as it is evident from the *Paston Letters* they were often omitted, and that it was written simply Pole. I may mention also, as proof of a close connection with the Suffolks, that Margaret's youngest child, the Cardinal, was born at Stourton Castle, Lady Stourton being daughter to the Duke of Suffolk. He was born two years before Sir Richard effected his escape abroad, and his mother had no child afterwards, though still a young woman of thirty-one or thirty-two.

To Marie Cufaude there is no monument, and though it is, as I have before said, probable that the people of Basingstoke owe to her intercession with her uncle the Cardinal the restoration of their school and its property, no care has been even taken to preserve her memory or that of her husband's family.

The stone of Simeon Cufaude of the many crosses, though still lying in the liten, is, I have been recently told, no longer visible.

F. C. L.

### The Domesday of Colchester.



THE peculiar value of the Domesday Survey, as a solitary beacon shining brightly far above the lands of ordinary documentary history, can never be too much insisted upon. Rightly does Ellis speak of it as

A mine of information which has not yet been sufficiently wrought, containing illustrations of the most important and certain kind upon our ancient institutions, services, and tenures of land, the metal of which cannot be exhausted by the perseverance of any single labourer.

But the very fact of its inexhaustible character should teach us the method to be employed if we would extract from the priceless record the whole of the information it can yield. We must concentrate our efforts. An attempt to analyze the entire survey, or even that portion in which a whole county is comprised, can only lead to necessarily imperfect, and often erroneous, conclusions. The thorough analysis of a small area must always possess a greater value than the partial examination of a large one. In accordance with this principle, I now propose to investigate those portions of the Survey which relate to Colchester, as possessing a special interest. In the first place the information is in itself considerable. In the second, it is capable of exceptional elucidation from the existence of surviving evidences which research will enable us to detect. Lastly, it possesses a peculiar value, as relating to the earliest, and perhaps the most famous, of the Roman *Colonia* in Britain. If, as Dr. Guest believed—a belief which Mr. Freeman has quoted with respect\*—“of all the towns of England there was none more likely than Colchester to have been continuously inhabited through British, Roman, British, and English days,” it is invested with importance as a test-case in that controversy which has so long raged over the origin of the English town, and which is being brought again into some prominence, the extreme views of the “Old English” school having provoked a not unnatural reaction.

Mr. Freeman, speaking at Colchester in 1876, called attention to the rich field presented by this Survey, and touched briefly upon some of its most noticeable points. It is to be regretted that he could not at the time enter more fully into the subject, but we are fortunate in possessing such a guide for our labours as the invaluable *Norman Conquest*, perhaps the noblest monument of modern historical literature. I shall hope, with its assistance, to illustrate the statements of the record, so as to enable a qualified observer to draw his conclusions from the facts.

We have first to consider the area with which we are dealing. Now we find three

terms used in the Survey of Colchester—viz., *hundret*, *civitas*, and *burgus*. What is their meaning here, and how are they mutually related? The heading *Hundret de Colecestrā* is of course equivalent to saying *Colchestra defendit se pro uno hundret*, that is, for official and administrative purposes, Colchester was classed as a hundred.\* The consequences of this position we shall see below. But the terms *civitas* and *burgus*, as here employed, require special explanation. The *burgus*, as we shall find, is of course the Saxon “burh,” the walled enclosure.† But what was its relation to the *civitas*? The term *civitas*, unlike *hundret*, had no official connotation. It implied neither recognized burdens, nor a recognized system of administration. Those burdens, that system, could only be determined when the *civitas* had been expressed in terms of the hundred.‡ It seems to have

\* I think we may safely assume that the three variants which occur had all the same meaning. Thus the formula “*Hundret de Colecestra*” (ii. 104) would be equivalent to that of “*Burgus de Grentebridge pro uno hundredo se defendit*” (i. 187), and to that of “*Civitas (Sciropesberie) T. R. E. geldabat pro C hidis*” (i. 252). So, too, “*Dimidium hundred de Gepeswiz*” (ii. 290) would be equivalent to “*Bedeford T. R. E. pro dimidio hundred se defendebat*” (i. 209), and to “*Civitas de Cestre T. R. E. geldabat pro L hidis*” (i. 262). The *hundret* is clearly the standard throughout.

† Thus the ‘burh’ of Colchester—that is, the walled town—occurs in the English Chronicle, 921, when it was stormed by the English levies.

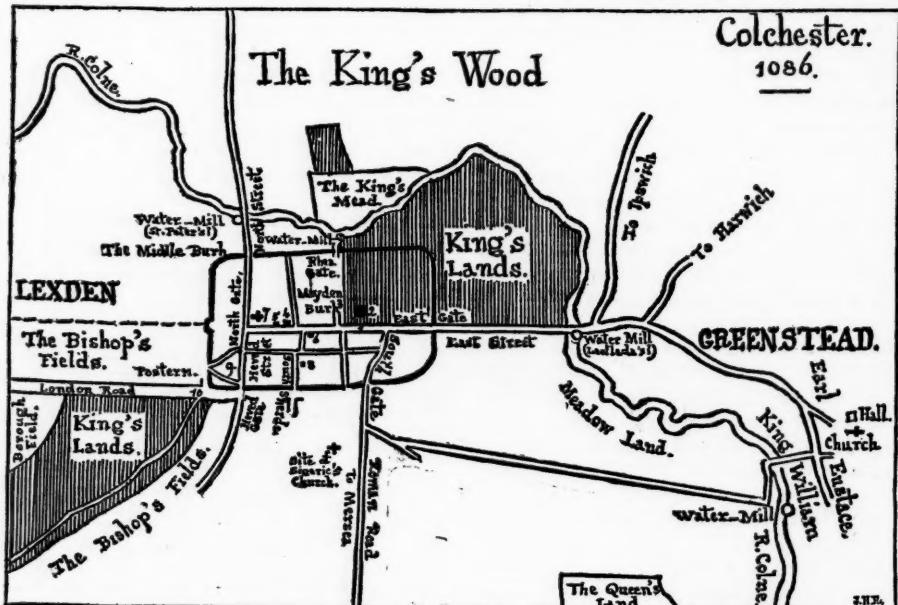
‡ Ellis has an unmeaning remark (*Introd.* i. 471) on Norwich—“So great was the consequence of Norwich at that period that it was rated by itself as for a whole hundred.” Instead of a *high* rating, this would be a very low one as compared with much smaller boroughs which were rated at the same. But then, as Mr. Eyton well expressed it (*Dorset Domesday*, p. 71), “the hidage which, in King Edward’s time, was the measure of a borough’s geldability was no index whatever of the territory contained within its liberty. A low geldability would result from prescriptive privilege; a high assessment would indicate material wealth.” To this I would add that, land being then the standard of wealth, the “assessed value” (as we now say) would be territorial in expression instead of pecuniary. Also, that I consider five hides to have been the unit of value, the assessments being made in multiples of five. Thus Bridport was rated at five hides, Dorchester at ten, Worcester at fifteen, Shaftesbury at twenty, &c. This has an important bearing on the territorial military service, five hides being there also the unit (*Domesday*, i. 56; Stubbs, *Const. Hist.* i. 192), and should be compared with the five-hide qualification of the Thengn.

\* *Arch. Journ.*, xxxiv. 57.

been rashly assumed that *civitas*, where it occurs in the Survey, should always be translated "city," but until we modify this crude conception we shall be depriving ourselves of most important evidence on the development of the English town. It is a valuable feature of the Colchester Survey that we are enabled by its language to get a clear insight into the true meaning of the term. We there find that the King held some 340 acres "in Colchester,"\* that Hugh, the Bishop's under-tenant, held over two hides "in Col-

chester," with an area vastly greater than that within the walls. Reckoning the hide at 120 acres—and this would seem to be now the generally accepted measurement,\*—we find some 3,600 acres actually entered in the record. But when we remember that, on an average, half the land is unaccounted for in Domesday,

\* I cannot here discuss the various opinions which have been held on the Domesday hide, but there appears to be a clear preponderance in favour of the above view. On the other hand, the whole subject was recently investigated by Mr. Eyton, with his



chester,"† and that the whole Greenstead estate was "in the same Colchester."‡ Now the "Colchester" here spoken of was obviously not the *burgus*—of which the area was of course constant at 108 acres—but the *civitas* of which we are in search. If further proof were needed, it would be found in the feminine gender.§ But the Survey itself bears witness on the face of it that it deals

usual exhaustive industry, in his admirable monograph on the Domesday of Dorset (*Key to Domesday, passim*). If I understand his views aright, he concluded that the hidage of Domesday was purely subjective, expressing, that is, not the acreage of the land, but its "geldability." He believed, however, "that the Domesday *ploughland*, or *terra ad unam carucam*, normally contained 120 statute acres" (p. 71). But here it must be observed that there was clearly a *geld-carucate* as well as an *acre-carucate*, as we see in the case of Nottingham (i. 280), where "VI. carucate ad geldum regis" contrast with "VI. carucate ad arandum." So, too, on the same page, we find the expression "XII. carucate terra ad geldum, quas VIII. carucate possunt arare." This passage appears to me to decide the question. See also, for the hide, ANTIQUARY, v. 77.; Pearson, *History of England*, i. 654; Coote, *Romans of Britain*, 47, 263-267.

\* "Dominium regis in Colecestrâ."

† "In eâdem tenet Hugo de Episcopo."

‡ "In eâdem Colecestrâ."

§ "In eâdem" (*civitate*), as opposed to "in eodem" (*burgo*). So "in Colecestrâ" is equivalent to "in civitate Scirospesberie" (i. 252).

we shall see that a wide margin must be allowed beyond this total. In any case it is clear that the *burgus*, which indeed is carefully distinguished,\* formed less than a thirtieth part of the *tota civitas* (ii. 107). In short, we have evidently to do with the borough and *liberties* of Colchester united in their common *civitas*. To adopt a comparison which should commend itself to Mr. Freeman, we have in Sparta, with its five limbs, Pitane, Messoa, Limnæ, Cynosura, and the *πόλις* itself (the Sparta *par excellence*),† a remarkable parallel to Colchester, with its five limbs, Lexden, Greenstead, Mile-end, West Donyland, and the "burh" itself (the Colchester *par excellence*). Bearing in mind this distinction, based on the evidence of the record, we shall at once perceive that Mr. Freeman must have failed to realize the district with which he was dealing. "Houses," he said, "have grown on the south side round the Priory and the Abbey, which lie outside alike of Roman Camulodunum, and of Old English Colchester."‡ It is with the latter that we are now concerned; and if any one point in the Survey is clearer than another, it is that when "Colchester" was spoken of in the Old English time, the *civitas* was always meant, and not, as Mr. Freeman imagined, the mere *burgus*, which indeed formed but an insignificant portion of "Old English Colchester."

\* Thus to each of two estates in the *civitas* (Godric's and St. Peter's) there were attached "due domus in burgo."

† Müller's *Dorians*, ii. p. 51. We may carry the parallel still further by comparing the accurate description given by Professor Stubbs (*Const. Hist.* i. 95): "The constitution of the larger towns resembled that of the hundred rather than that of the township . . . the basis of the system was that of the . . . cluster of townships which had coalesced or grown up into the city organization,"—with the striking words of Thucydides (i. 5), *προσπίπτοντες πόλεσσιν ἀρειχιστοῖς καὶ κατὰ κώμας οἰκούμεναις ἡρπαῖσιν*; and again (i. 10), *δῆμος δὲ οὐρέ ξινοκισθελοντος πόλεως . . . κατὰ κώμας δὲ τῷ παλαιῷ της Ἑλλάδος τρόπῳ οἰκισθελοντος* (compare Niebuhr's views on the origin of early Rome). So too the remarks of Professor Stubbs (referring to Tacitus, *Hist.* iv. 64), "Like the rest of the Germans, they abhorred walled towns as the defences of slavery and the graves of freedom," at once suggest Thucydides on the Aetolians (i. 94), *τὸ γάρ ἔθνος μέγα μὲν εἴναι . . . καὶ μαχαίρων, οἰκούν δὲ κατὰ κώμας ἀρειχιστοῖς*.

‡ *Arch. Journ.* xxxiv. 71. A perusal of this passage will show that Mr. Freeman was confining his vision throughout too much to the actual "burh."

Let it not be supposed that I venture to challenge the accuracy of Mr. Freeman's views. On the contrary my investigations lead me to emphasize and extend them. The facts we are examining attest the soundness of the "Old English" theory, as far as it goes, but they suggest that it *has not gone far enough*. The conventional view of the town, coloured by our modern experience, must be still further modified to conform it with the evidence of the Survey. Probably the most accurate conception is that found in the pages of the *Norman Conquest* (v. 466):—

It was not, like an ancient Greek or Roman, like a mediæval Italian or Provençal city, the centre of the whole civil life of its district. It was simply one part of the district in which men lived closer together, a hundred smaller in extent and thicker in population than other hundreds.

We cannot do better than accept this most able definition. The only difference in the case is this: Mr. Freeman would, apparently, confine it to the walled enclosure, while the evidence, as we see, requires that we should extend it to a larger area. "The English town," says Mr. Green,\* "was, in its beginning, simply a piece of the general country, organized and governed precisely in the same way as the townships around it." Refusing to restrict this description, as Mr. Green proceeds to do, to the "burh" we may see in it a faithful picture of Colchester, not only "in its beginning," but even in the days of King William. It was emphatically "a piece of the country," but a piece containing some thousands of acres. It was not a *walled town* with lands belonging to it, but an *urban district*, of which a small fraction was comprised within walls.\* A glance at my map

\* *History* (large edition) i. 207.

† The importance of these facts will be understood when they are compared with the theory set forth in *The Romans of Britain*. The Roman theory has found in Mr. Coote so learned and masterly an exponent that some of his contentions appear irrefragable. It is therefore the more needful to point out the fallacy of this particular argument. Mr. Coote asserts (1) that every Roman *civitas* in Britain had a subject *territorium* assigned to it for its benefit (113, 132, 344); (2) that the *shire* "was coterminous with and no other than the *territorium* of a Roman city" (341, 131, 143, &c.); (3) that "the relation of the *civitas* to its *territorium* and that of the *burh* to the *scyr* is precisely the same" (!). "The territory belonged to the *civitas*, not the *civitas* to the territory. And in a like relation stood the borough to the *shire*" (!). Any

will at once show that the Royal Bordars sped their ploughs even within the Roman walls. There were fields within the "burh" and burgesses without it.† Notice how the walls might be non-existent, as far as concerns the King's lands. Their line is simply ignored. We see, in short, that we are practically dealing with an extra-hundredal manor, of which the *in-land* is kept in the lord's hands, while the tenants of the *ut-land* are burgesses.

Novel as this conception may appear, I would submit that it is not only strictly deducible from the Survey, but also confirmed by extraneous evidence. I defer the examination of the traces which we shall find of primitive land-tenure; but when we learn that guilds were conspicuous by their absence, that the court of the community was known as the hundred-court,‡ that the hall of the community was neither the guild-hall nor the town-hall, but was, even to our own days, the *moot-hall*—when we find that the earliest King's charter was granted to the men of his *Manor* of Colchester,§ and that the chief privilege they sought from Richard was not a *gilda mercatoria*, but was the liberty to fish in their river, and to hunt within their borders the fox and the hare,||—we may fairly conclude that we have here, round a typical one who has studied the Old English polity must smile at such a daring hypothesis as that the shire was a subject district of the borough. Local government was as characteristic of the English system, as was centralization of the Roman, and Mr. Coote's proofs of the existence of *territoria* serve only to demonstrate how thoroughly that arrangement was destroyed by the English Conquest.

\* This confirms Mr. Freeman's *dictum*, "Whenever it was that the first Englishmen settled within the Roman walls, their settlement was exactly of the same kind as the settlements of their brethren in the open lands around them."

† So at Lidford "XXVIII. burgenses intra burgum et XLI. extra" (i. 100). This point must be noticed, because it has been misunderstood by Mr. Coote (*Romans of Britain*, 379, 380), who being ignorant of these extra-burghal lands surrounding the towns, assumed that these burgesses were landowners in the shire, whereas the *Survey of Hereford* (i. 179), which he quotes, proves them to have been merely the cultivators who dwelt around the walls.

‡ Their hundred-court is mentioned in Richard's Charter. There was also a "Lawe Hundred Court" (Morant's *Colchester*, i. 84).

§ Morant, i. 46.

|| Richard's Charter (Appendix to Morant's *Colchester*)

Roman colony, a community of which the organization is more intensely rural than the most fervent advocates of the "English" theory have hitherto ventured to assert.\*

But to revert to the *civitas*. We have now seen what the term means in the special case of Colchester, namely, not "city" but "district." On the other hand, there are, undeniably, cases in the Survey in which it does mean "city."† What is the inference to be drawn from these conflicting facts? To answer this question we must think of the Survey as resembling the photographic camera employed in the instantaneous process. It stereotypes the momentary glimpse of a scene in motion. The English polity was undergoing a process—it would seem a rapid process—of development, when the Domesday Survey "caught" a particular stage of that development. But it is not to be expected that the stage photographed should prove identical in each case. Conducting our observations on the scientific method, the co-existence which it reveals of successive stages should enable us to learn somewhat of the evolution of the English town.‡ It is time that we should discard the irrational view that the Old English town had been always much the same, or that, as some appear to imagine, it had sprung, like Minerva, into life. A truer mode of thinking must now be applied to these phenomena, and by its light we shall discover that the *civitas* of Colchester was *an imperfectly evolved organism*.

The theory on this point which I would venture to advance is, I believe, original. The relation of the *civitas* to the *burgus* represented at first, I take it, the relation, at Athens, of

\* Compare Mr. Freeman (v. 465). "The English town, the English *port* or *borough*, is a thing wholly of English growth, and nothing can be more vain than the attempts of ingenious men to trace up the origin of English municipalities to a Roman source."

† The clearest cases are those of Chester (i. 262) "murum civitatis," and Lincoln (i. 336) "In campis Lincolniae extra civitatem."

‡ Just as we find the towns differing among themselves in degree of development, some being more advanced than others, so we see the towns, as a whole, more or less advanced beyond the condition of the country. The latter will thus illustrate their earlier development. May we not carry this analogical induction further, and learn from such cases as that of Exeter (*Norm. Con.*, 1st ed. i. 308.) the true fate of the British population in towns earlier conquered?

the *στον* to the *πόλις*,\* or at Rome, in classic times, of the *civitas* to the *urbs*.† How then did *civitas* acquire the more restricted sense of "city"? If, as I would maintain, the origin of our most ancient towns is to be found in the territorial idea which characterized the English system,‡ we can see how the extra-mural portion of the community would originally form an integral part of the *civitas*, its members standing on an exact equality with the dwellers within the walls. The latter would at first only vary in being more closely packed than the former. So far there would be little to differentiate the "burh" from the country, the two species manifesting their common origin. But as trade slowly sprang up, the relative density of the intra-mural population would be accentuated, and to the corporate feeling thus induced there would be added the difference of occupation, and, yet more, the difference of wealth. In the latter half of the eleventh century, the change would be hastened by the influx of foreign settlers, introducing, together with foreign trade, the civic notions of Latin lands.§ The increased importance of the actual *burgus* would thus enable it in time to monopolize to itself the name of the *civitas*, and so to mislead a casual observer. And, with the name, the thing changed also. Instead of the surrounding territory forming an integral portion of the organism, it came to be looked on as a mere appendage of the walled portion, and the corporate spirit of mediæval burghers, which was essentially selfish in its privileges and its exemptions,|| found its expression in those frequent

\* So to this day we speak of Southwark as "the Borough."

† So Cicero (*Sest.* 42, 91). "Tum conventicula hominum, qua postea *civitates* nominate sunt, tum domicilia conjuncta, quas *urbes* dicimus."

‡ Besides Kemble's well-known passage on the various origins of the English towns, Mr. Freeman has a valuable passage (v. 471) on the two great classes, the natural and the artificial. To this I would add that the former class would seem to have sprung from the landed township, while the founded towns, as we might expect, were less territorial in character.

§ *Norm. Cong.*, v. 472.

|| "The independence of towns was one form, and by far the best form, of that spirit of separation and isolation which was so characteristic of the time" (*N. C.*, v. 472). The subjection of Middlesex to London best illustrates its aggressive aspect.

provisions for the local decision of all cases which arose *within the walls*.\* The differentiation of the species was then complete.

But if the original meaning of the *civitas* could thus be merged in the "city," there was yet another alternative. The term could drop entirely out of sight, and the *burgus* would remain alone. It is only by accepting this theory that we can explain how the *civitas* of Colchester re-appears under Richard, a century later, as a *burgus*. The extra-mural portion of the district had meanwhile, as we learn from the charter, been marked off as the *baulencia* (banlieu) or "liberty." Thenceforth, the *burgus* alone was "Colchester." This, I take it, is conclusive evidence as to the meaning of the term *civitas*; for if the Colchester of William had indeed been a "city" in the modern acceptation of the term, the Colchester of Richard would not have been a mere borough.† But the change seems clear enough on my hypothesis, namely, that the Colchester of William was still in a state of transition, its development from the rural to the urban stage being retarded by the lack of wealth and trade. In other words, it failed to reach till some time after the Conquest the stage which other towns had mostly attained before it. Judging then from the analogy of Colchester, we may probably infer that the true "cities" of Domesday had been once themselves *civitates* in the primitive sense of the term. I trace in the Survey of Chester a recollection of the days when it was still but the *burgus* of the original *civitas*,‡ and we have a stronger proof of the same fact in the circumstance that the dwellers in the provincial "cities" were not *cives* but *burgenses*.

But let us not attach a superstitious importance to the *civitas*, though the Survey of Colchester may have invited a special inquiry

\* Charters to Towns, *passim*.

† A singular instance of the confusion of ideas produced by slurring over these distinctions will be found in the *Norman Conquest*, iv. 208. Mr. Freeman speaks of the *civitas Lincolia* as "that borough, soon to become a city." So, too, he calls it a "borough" on pp. 209, 210; yet on the same pages we find "the civic aristocracy" and "the city walls," and on pp. 218, 219 it actually becomes "the city."

‡ "Terra in qua est templum . . . ad *burgum* pertinet" (i. 262). Still more striking is the entry at Gloucester "*in burgo civitatis*" (i. 162).

into the term.\* It is enough to insist upon the broad fact that the old English towns were originally, in name and organization, rural and not urban, hundreds and not boroughs.† The true borough was a creation of the Danish wars, when a new class of towns were artificially founded for defence. The old English administrative system was driven to adapt itself, as best it could, to these new forms of social life. But the effort was at best a clumsy one. The true borough was essentially foreign to the old English spirit. The idea of the hundred was still clung to, and the town administration, as revealed in Domesday, bears upon its face the inefaceable stamp of its essentially rural origin.

In a future number we propose to consider *seriatim* the details of the Colchester Survey.

J. H. ROUND.

\* There appear to be twelve *civitates* entered in Domesday. Of these, every one but Colchester is now the county town. The list includes the "Roman" towns, such as York and Chester, Lincoln and Exeter, but is of course not confined to them, so that the term did not imply a Roman origin. Colchester was one of the smallest and (naturally) of the most backward. On the whole I would conclude that the *civitas* (at first a mere alternative name for the urban hundred) was the transition, the chrysalis, stage through which the larger towns passed from the hundred "grub" to the borough or city butterfly. The smaller towns passed from hundreds to boroughs without an intermediate stage.

† Though writers on this subject, as we have seen, admit that boroughs were sometimes hundreds (but see Stubbs, *Const. Hist.*, i. 94, note 2), I cannot find that they have noticed the half-hundred organization. Yet to go no further than Maldon (ii. 48) and Ipswich (ii. 290), we find them both "half-hundreds;" and that the half-hundred of Maldon was a town-district (like the hundred of Colchester) is shown by the entries of estates "in Maldon" ("in Melduna tenet R. in dno. dim. hid. 24 ac.") and "in Melduna tenet Robert Suen dim. hid." &c.) Apparently the smaller town-districts were classed as half-hundreds, just as the larger ones were classed as whole hundreds. Maldon was clearly still in the semi-rural stage, while Ipswich was one stage more advanced. For the "half-hundred of Ipswich" was already becoming divided into the borough and liberty, as happened at Colchester in the following century (*De dimidio Hundret de Gepeswiz et de burgo*, ii. 290). So, too, the original "hundred of Norwich" is now jointly represented by "the borough and liberty."



## The Story of Romeo and Juliet.

By HENRY B. WHEATLEY, F.S.A.

### PART I.



HEN Shakespeare chose the loves of Romeo and Juliet as the subject for his play, he used a story that was well known to all his audience, for the unfortunate adventures of these faithful lovers had been worked upon the tapestry hangings of houses, and had often pointed a moral to the warnings of the preacher. The poets of Italy, Spain, France, Germany, and England have respectively made the story their own, and its pathos and beauty have inspired the souls of painters and composers; but the original teller of the tale was Luigi da Porto (the esteemed friend of the celebrated Cardinal Bembo), who died of fever at Vicenza in 1529. In the following year his *Newly found Story of Two Noble Lovers, with their pitiful death, which happened in the city of Verona, during the reign of Bartolommeo della Scala*, was printed at Venice.\*

Da Porto says that the incidents he relates actually took place in Verona in the year 1303, and although the time and place may not be correct, there is no reason to doubt that the main features of the story are true. Dante mentions the Capulets and the Montagues in his *Purgatory*; and in the *Paradise* he highly praises the courteous Bartolommeo della Scala, who ruled over Verona for three years, and whom he visited in 1303. Giro-lamo della Corte relates the fortunes of Romeo and Juliet in his *History of Verona* (1594-96), as if they were actually enacted in that city in the year 1303; but his authority is not rated highly, and earlier historians do not mention them. The fourth edition of Da

\* The first edition is extremely rare, two copies only being known in all Italy,—viz., one in the *Trivulziana* of Milan, and another in the *Quiriniana* of Brescia. It is undated, but bibliographers have agreed to assign it to the year 1530. It was reprinted in 1535, and to this edition Malone refers under the incorrect title of *La Giulietta*. The true title is, *Novella di un innamoramento di Romeo Montecchio di Giulietta Capelletti che successe in Verona nel tempo di Bartolommeo della Scala*.

† A translation of Della Corte's account will be found in our third volume, p. 265.

Porto's tale was published in 1553, and in the following year Gherardo Boldieri, of Verona, founded an elegant poem upon it, which he published under the name of *Clitia Nobile Veronese*. In 1554, Matteo Bandello, Bishop of Agen, published his celebrated collection of novels, one of which was an amplification of Da Porto's story of *Romeo and Juliet*. A few years afterwards Bandello's novels were introduced into France by Pierre Boisteau and François Belleforest, under the title of *Histoires Tragiques*, and published at Lyons in 1560. The first six histories were translated by Boisteau and the remainder by Belleforest, and as *Romeo and Juliet* is the third history in the collection, it follows that we are indebted to Boisteau for its translation. Arthur Brooke's *Tragical History of Romeus and Juliet* appeared for the first time in 1562, and although he professes to have founded his poem upon Bandello's novel, it is generally supposed that he used Boisteau's French rather than Bandello's Italian version. William Paynter included the story in the second volume of his *Palace of Pleasure*, which is dated "Nov. 4, 1567," and he is said to have been a mere servile follower of the French original. We have now mentioned the chief known versions of *Romeo and Juliet* previous to Shakespeare's time. There is, however, a curious passage in Brooke's Address to the Reader, where he says:—"I saw the same argument lately set foorth on stage with more commendation, then I can looke for: (being there much better set forth then I have or can doo)," which has suggested the opinion that there was an old play on the same subject that Shakespeare may have used. As, however, at this time the English drama was very poor, it is most probable that Brooke refers to some foreign play. Critics, who are apt to see fanciful likenesses, have been anxious to trace the story to its source, and have gone so far as to speculate on its origin in the stories of Pyramus and Thisbe, or of Hero and Leander. Douce suggested as the original the love adventures of Abrocomas and Anthia, in the Middle-Greek romance of Xenophon of Ephesus. There is more probability in Dunlop's suggestion, that we can trace it back to the thirty-third novel of *Masuccio di Salerno*, whose collection of

tales appeared first in the year 1476, but *Mariotto and Giannoza*, although like *Romeo and Juliet* in some particulars, differs largely from it in others, and the scene and characters in each story differ totally.

It would probably be sufficient to give here an analysis of the plot of Brooke's poem, as there can be no doubt that upon this Shakespeare founded his play; yet, as Professor Pace-Sanfelice, in his reprint of Luigi da Porto's story, states his conviction that Shakespeare evidently drew the subject of his tragedy directly from this original, it seems necessary to take some notice of this as well,\* which I propose to do later on. It has also been asserted that Shakespeare made use of Luigi Groto's drama called *Hadriana*, which was produced in 1578. As there is no valid reason for believing that Shakespeare was ignorant of the Italian language, it is just possible that he may have seen these stories in the original, although he seems almost entirely to have followed Brooke.

We will now analyse the contents of Brooke's poem, pointing out afterwards Shakespeare's obligations to it, and the particulars in which he departed from his authority, concluding with notices of the story as told by Paynter and Da Porto.

The poem opens with a description of Verona, and a notice of the Prince Escalus, who, loving equally the two ancient stocks of Capelets and Montagews, seeks to appease the rage and hate with which they regard each other. Romeus, the most famed of Verona's youth for beauty and shape, loves a fair maid, who scorns and disdains him; and he thinks to leave Verona in order to relieve his pain, but is unable to do so. A friend rebukes him for his folly, and tells him to choose out a worthy dame who will give ear to his complaint. Romeus agrees to frequent places where ladies resort, and the first place he goes to is Capelet's house, where there is a feast and a ball. Here the

\* "The Original Story of *Romeo and Juliet*, by Luigi da Porto, from which Shakespeare evidently drew the subject of his drama; being the Italian text of 1530, and an English translation, together with a critical preface, historical and bibliographical notes and illustrations, by G. Pace-Sanfelice. Cambridge, 1868." This is a well-edited little work, full of information on the subject to which it relates.

ladies admire him for his beauty and for his courage in appearing among his foes, and as he looks around he sees "a mayd, right fayre, of perfect shape."

And whilst he fix'd on her his partiall perced eye,  
His former love, for which of late he ready was to  
dye,  
Is nowe as quite forgotte, as it had never been :  
The proverbe saith, unmind'd oft are they that are  
unseen.

The eyes of Juliet are also "ancored fast him," and love then assaults her for the first time. The lovers understand each other at once, and Juliet sits down, with Romeus on one side of her and Mercutio on the other. When the ball is over, Juliet leaves for her chamber, and Romeus, having forgotten to ask her name, seeks to know it "with forged careles cheere." When he learns that she is the daughter of his hereditary foe, he rails against fortune. Juliet, at the same time, asks her nurse who Romeus is, and she is sad when she learns that he is a Montague. Her mother calls her and she goes to bed, not, however, to sleep, but to soliloquize upon her love. Romeus often passes her house in hopes to see his Juliet, and at last comes into the garden and has his first private interview with her. The lovers have a long talk, and when Romeus leaves Juliet, he says:—

To-morrow eke bestimes, before the sunne arise,  
To Fryer Lawrence will I wende, to learne his sage  
advise.

The "barefoote fryer" is then described as learned and knowing in the secrets of Nature. Romeus tells his tale to the friar, who advises him to wait, but—

Advise is banish'd quite from those that followe love.

Juliet also makes a confidant of her nurse, who goes to Romeus and settles with him about the marriage. The nurse prates about Juliet; but although Romeus likes to hear her talk, he thinks time too valuable to be wasted, and sends her away with six crowns of gold, a gift which converts her into an oratress in his favour. She returns to Juliet, who is styled "this wily wench," and tells her what has been arranged about the marriage, and the two laugh how they "the mother shall begyle." Juliet goes out with her nurse and a maid to be shiven by the friar, who sends the two attendants away and

marries Romeus and Juliet. The lovers then part, the nurse receiving a rope ladder from Romeus, and a long description follows of the wedding night. Romeus visits Juliet every night for a month or two, after which time misfortunes come fast upon them.

The raging Tybalt (Juliet's uncle's son) is chosen chief of the Caplets, and the poet then gives a full description of a bloody fray between the rival houses. Romeus tries to stop this fight, but Tybalt, on catching sight of the young Montague, thrusts at him. Romeus, being clad in mail, comes off unharmed, and he entreats Tybalt to help him in dividing the combatants; but Tybalt's answer is a blow that would have cloven the head of Romeus in two had he not warded it off. The two then fight, and Romeus thrusts Tybalt through the throat. The Prince now appears and asks who began the fray, and though the lookers on say Tybalt, the Prince nevertheless orders Romeus into exile. The people mourn for Romeus, but Juliet is the chief, though secret, mourner. She grieves for the death of Tybalt, and at first cries out against Romeus, but afterwards she is angry with herself for blaming him, and faints away, to be presently restored to herself by the nurse. Romeus seeks safety in the friar's cell "where he (the friar) was wont in youth his fayre friends to bestowe," and when Romeus learns that the Prince has exiled him, he is frantic. A long description follows of his complaints and groans, after which the friar chides him in a long speech, which has the effect of renewing hope in his breast. When it is dark, and he can leave with safety, Romeus visits his wife, and they "passe awaye the very night in payne and plaint." At last he leaves Juliet, and the weary porters having hied them home to sleep and left Verona's gates wide open, he leaves the city unrecognized, and travels in the guise of a merchant adventurer to Mantua. His first thought on arriving there is to send his man away "with woords of comfort to his olde afflicted syre." A vivid description of his misery then follows. In the meantime Juliet's parents think that she grieves for Tybalt, and they argue with her on her sorrow, but she answers:

Madame, the last of Tybalt's teares a great while  
since I shed.

This speech her mother does not understand, but believes her daughter wants to be married, and she tells her husband so. Capulet seeks his friends, and confers with them on a suitable husband for Juliet. He hears of Count Paris, whom he likes best of all her suitors. The mother goes to her daughter to tell her of her good fortune, and is nigh beside herself when she finds what reception Juliet gives to her news. Capulet in a rage, insists on his daughter's marriage, and Juliet goes to St. Francis's Church to be shiven by Friar Lawrence. After hearing her tale, the friar gives her a sleeping potion, and she returns home gladdened. She tells her mother that she will marry Count Paris, at which news both her parents are grateful to the friar for his good advice, and they make preparations for the wedding. Juliet gets her nurse to let her sleep alone, and then takes the dose, so that the next morning there is a great wail when she is found (as is supposed) dead.

In the meantime Friar Lawrence sends a brother friar to Romeus, but he, having visited a monastery (to obtain a companion for his journey) where one has died of the plague, is, in consequence, kept there, and Romeus is left without news until his servant comes to tell him of Juliet's death. On hearing this news, he seeks a poor apothecary, of whom he buys poison, and then writes to his father. He speeds to Verona and to the tomb where Juliet is, and there, after addressing Tybalt's "carkas" as if it possessed life, he takes the poison and dies on Juliet's body. Juliet awakes from her trance, and wondering where she is, sees the friar, when she cries out :

What, Friar Lawrence, is it you? Where is my Romeus?

On seeing her lover's dead body, she makes great moan, and the friar and Romeus's servant fly on hearing a sudden noise. Juliet finding herself alone, kills herself with Romeus's dagger. The watchmen come to the tomb, and spread abroad the report of the sad news. All the city are gathered together, and the Prince directs that inquiry be made. The friar makes a long explanatory speech, after hearing which Escalus banishes the nurse, releases Peter (Romeus's

man) and the friar, and orders the apothecary to be hanged.

The Montagewes and Capelets hath moved so to ruth,  
That with their emptied teares theyr choler and theyr  
rage  
Has emptied quite; and they whose wrath no wisdom  
could asswage,  
Nor threatening of the Prince, ne mynd of murthers  
done,  
At length (so mighty Jove it would) by pite they are  
wonne.

The bodies of the two lovers are removed from the vault and set in a marble tomb, which remains the chief glory of Verona.

It will be seen that with some few exceptions, which it is needless to particularize here, the foregoing *r  sum  * might almost answer for an analysis of Shakespeare's play. Many critics, under a mistaken notion of the best manner of doing honour to Shakespeare, have unduly depreciated Brooke's poem, which, although rather tedious to the taste of modern readers, contains many interesting passages, and much poetical fervour in parts. Mr. Payne Collier, with more justice than some of his fellow-commentators, describes Brooke as a practised versifier, and says that his descriptions afford very striking and graceful pictures. The more highly we estimate Brooke's work, the greater must be our admiration of the genius of Shakespeare, who has so immeasurably surpassed it. He has taken some of the most charming bits of the poem, and worked them up in his own inimitable manner so as to make them stand out with bright beauty even among his own numberless gems. Brooke's poem is a beautiful picture, but Shakespeare has breathed life into it, and it no longer remains a picture for us, but is a bit of reality exhibited in the most lovely form that poetry has ever taken.

Of the twenty-one characters introduced in the play, the names of fourteen are the same as in the poem, and Villafranca is called Freetown in both poem and play. Peter, however, in the poem, is Romeo's man, and not, as in the play, the servant of Juliet's nurse. Of these characters Shakespeare has followed the poem with considerable closeness in respect to Friar Lawrence, Capulet, the Nurse, and the Apothecary. In the play, the friar introduces himself (act ii. sc. 3) with a speech on the

wonders of Nature ; and, in the poem, he is described as follows :

This barefoote fryer gyrt with cord his grayish weede,  
For he of Frauncis order was, a fryer as I reede.  
Not as the most was he, a grosse unlearned foole,  
But doctor of divinitie proceeded he in schoole.  
The secretes eke he knew in Natures woorkes that  
looke ;  
By magiks arte most men supposd that he could  
wonders woorke.  
Ne doth it ill beseeme devines those skils to know,  
If on no harmefull deede they do such skilfulnes  
bestow ;  
For justly of no arte can men condemne the use,  
But right and reasons lore crye out agaynst the lewd  
abuse.  
The bounty of the fryer and wisdom hath so wonne  
The townes folks herts, that welnigh all to fryer  
Lawrence ronne,  
To shrieve them selfe ; the olde, the young, the great  
and small ;  
Of all he is beloved well, and honord much of all.  
And, for he did the rest in wisdome farre excede,  
The prince by him (his counsell cravde) was holpe at  
time of neede.

The character of the testy old Capulet is drawn alike in poem and play, and when Juliet refuses to marry Paris, he breaks out into hasty words in both. In the poem he stands by his resolution of fixing the wedding day for Wednesday, and does not postpone it to Thursday, as in the play. Shakespeare makes him say :—

Look to't, think on't, I do not use to jest.  
Thursday is near ; lay hand on heart, advise :

Trust to't, bethink you ; I'll not be foresworn.

(Act iii. sc. 5.)

Brooke writes :—

Advise thee well, and say that thou art warned now,  
And thinke not that I speak in sporte, or mynde to  
break my vowe.

These sayd, the olde man straight is gone in hast  
away  
Ne for his daughters aunswere would the testy father  
stay.

The nurse of the poem is the same garrulous old woman that Shakespeare has depicted, but, perhaps, she is a trifle more gross in her remarks. Brooke introduces her in the following lines :—

An auncient dame she calde to her, and in her eare  
gan rounde.  
This old dame in her youth had nurst her with her  
mylke,  
With slender nedel taught her sow, and how to spin  
with silke.

The celebrated description commencing,  
"I do remember an apothecary," and the

colloquy that follows (act v. sc. 1), are always esteemed peculiarly Shakesperean, and so they are ; but the germ of the whole may be traced distinctly in the following vivid picture in the poem :—

An apothecary sate unbusid at his doore,  
Whom by his heavy countenance he gessid to be  
poore.  
And in his shop he saw his boxes were but fewe,  
And in his window (of his wares) there was so small  
a shew ;  
Wherefore our Romeus assuredly hath thought,  
What by no friendship could be got, with money  
should be bought,  
For nedye lacke is lyke the poore man to compell  
To sell that which the cities lawe forbiddeth him to  
sell.  
Then by the hand he drew the nedye man apart,  
And with the sight of glittiring gold inflamed hath his  
part :  
Take fiftie crownes of gold (quoth he) I geve them  
thee,  
So that, before I part from hence, thou straight  
deliver me  
Somme poysone strong, that may in lesse then halfe  
an houre  
Kill him whose wretched hap shalbe the potion to  
devoure.  
The wretch by covetise is wonne, and doth assent  
To sell the thing, whose sale ere long, too late, he  
doth repent.  
In hast he poysone sought, and closely he it bounde,  
And then began with whispering voyce thus in his eare  
to rounde :  
Fayre sir (quoth he), be sure this is the speeding gere,  
And more there is then you shall nede ; for halfe of  
that is there  
Will serve, I undertake, in lesse then halfe an houre  
To kill the strongest man alive ; such is the poysons  
power.

It has been doubted whether Shakespeare was true to Nature in making Juliet angry with Romeo on first hearing of his having killed Tybalt, and until the Nurse agrees with her (act iii. sc. 2). It seems to me most natural, but, however the question may be decided, there is no doubt that in this instance he followed the lead of the poem.

### Genoese Documents on English History.

By R. DAVEY.

 READ with pleasure Mr. J. Theodore Bent's article on "Oliver Cromwell in Genoa" (iv. 153), and it strikes me that perhaps a few notes I made when in that city,

last summer, may prove of interest to your readers. In the library of the University, I found a very curious volume of old Genoese newspapers, amongst which were a number—indeed, an almost complete series—of *La Gazzetta di Genova*, a weekly paper, published from 1639 to 1821: a few numbers only are missing. This newspaper appears to me to be about the most “advanced” specimen of an ancient journal I have seen; for, considering the period in which it was published, it is remarkably well edited, and full of news. It contains eight pages, and is printed upon excellent paper, form of the *Athenaeum*. The type is clear, but round, and like handwriting or manuscript. The language is exceedingly modern—in fact, it is identical with that used in the Italian papers at the present time. The first part of each number is devoted to local affairs, political and social. Then follows a series of short paragraphs, which read exactly like the telegrams supplied to our papers from various countries every day and evening. But what renders this *Gazzetta* of singular interest to English readers, is the fact that it contains a number of despatches concerning the great English Rebellion. I will translate some of these, giving, however, for the benefit of such of your readers as are acquainted with Italian, one of them in the original:—

Genova, 7. Nov. 1643.—Dall’Inghilterra si tiene aviso in letere, 2 Cadenti che gli eserciti Regio, e del Parlamento si trovano quell’istesso giorno attacati in battaglia, della quale s’aspettera il successo.

Genoa, 7th Nov. 1643.—From England we hear, by letters of the second of last month, that the Royal and Parliamentary armies were face to face on that day, ready for battle; of which event we are still waiting the result.

The number for Nov. 14 contains the following:—

Of the battle between the Royal and Parliamentary armies, of which we spoke in our last issue, this is what we learn. By way of Germany, we hear that Cromwell was defeated.

On Dec. 5 we read:—

With respect to English affairs, all we hear is that the King’s party is becoming stronger and stronger every day; whereas the Parliamentary is in a deplorable state, principally on account of the dissensions which have recently taken place between (il Cavaliere Walter ?) and the Earl of Essex. The militia from London refused to obey commands, and the assistance expected from Scotland has not arrived. Reading is

being rapidly fortified. Of the siege of Plymouth we have no further news.

Dec. 10.—The letters which we usually receive from England have not reached us. Via Germany, however, we learn that the Parliamentary party has made itself master of Lincoln. The Royalists, on the other hand, have entered Plymouth, and have possession of all the bridges over the Thames from Oxford to Windsor. Of the arrival of the Scotch to aid the Cromwellians, we have heard nothing further.

Jan. 9, 1644.—The defeat of Cromwell and his army is, according to our London letter, dated Dec. 7, complete. *Il Cavaliere Walter* (?) made an attempt to seize upon the country palace of the Marquis of Winchester, a Catholic lord, and a great friend to the king, but he failed, with loss; a fact proved by the number of carts, full of wounded men, which have recently arrived in London. Lord Harcourt has proposed to the Parliament, through the Earl of Northumberland, a *modus vivendi* with the king, whereby it is hoped that peace can be restored to this distracted country. But we are assured that there is no chance of its being accepted. The Parliamentary party awaits with impatience the arrival of the Scotch, who have been bribed by considerable sums of money. But their chiefs are still irresolute, especially the Marquis of Hamilton, who stands close in succession to the Crown.

Jan. 30.—Yesterday, a vessel from England arrived in our port, which had been forty days at sea between this and Cadiz. By letters brought by it, we read that the British Fleet is expected to return to England immediately, Lord Harcourt has returned from London to Oxford without having concluded his negotiations between the King and Cromwell.

April 9.—The young Prince of Orange has married the daughter of the King of England.

The above extracts will suffice to show how the Genoese followed the movements of our contending armies; and when we consider the distance, and the time news took in travelling, one is obliged to confess that the *Gazzetta* was by no means a bad kind of a paper, for it not only gives “despatches” from England, but from all parts of Europe, and even Algiers, and occasionally publishes letters from America. The announcement of the execution of Charles I, is thus worded:—

Terrible news have we, oh, readers! from England. An incredible horror has fallen upon that nation. Charles I., King of Great Britain, has been murdered by the usurper Cromwell.

The numbers containing the account of the King’s death are missing.

Some of the advertisements are very singular. They are printed on the back of the paper, but do not commence until 1710. Houses in Genoa “let” very cheaply then, for we read:—

A house in Cornegliano is to let for a year. It contains eight bedrooms, two drawing-rooms, and a big back and front garden, well cultivated. Rent, 300 francs a year.

Apartments to let in Genoa, Piazza San Siro (a good locality), belonging to the Marquis Sauli, consisting of three drawing-rooms, a dining-room, five bedrooms, servants' rooms, kitchen, and terrace. 500 francs per annum.

Two splendid pictures for sale, by Vandyck; genuine originals. One representing Moses in the Desert; the other, Moses with the Book of the Laws. Price, 1000 francs each (£40!).

A velvet dress to sell. 100 francs. Quite new.

Real English tea. 9 francs per pound.

Bertrano Vincenzo teaches singing, the violin, and violincello; also French and English. He and his wife, "pink" silk stockings. Address, the Parish Priest of N. S. della Grazie, who will give further particulars.

A portrait of his Excellency General Washington, for sale. 10 francs. Said to be a genuine likeness.

Wanted, news of Patrick Neville, a native of Waterford, Ireland. He left London in 1753, being sixty-two years of age. Not being heard of, he is supposed to have died in Jamaica. Any news of him will be gratefully received by his sister, Mary Neville Murphy, of Waterford; also by his wife, who wishes to marry again, and cannot until certain of his death.

The above curious advertisement is in English.

A Negro Boy for Sale. A good Catholic; understands French, and speaks perfect Italian; will make a charming page for a lady or a gentleman; age ten. Price 300 francs.

During the Revolution of 1798, the *Gazzetta*—which, by the way, until the Cisalpine Republic was proclaimed, kept itself exceedingly free from "advanced opinions," even to the extent of not noticing in any way the great events which were convulsing France, actually ignoring the deaths of King Louis XVI. and of Marie Antoinette—suddenly changed tactics, and became rampantly democratic. The following advice to the noble Genoese ladies is decidedly "tart":—

We recommend the *ci-devant* Marchionesses Doria and Pinelli to mind what they are about. Together with certain other *ci-devant* marchionesses and countesses, they chatter out loud during the performances at the St. Augustine Theatre, and thereby annoy their equals in the pit and gallery (*loggione e gallerie*). Also, after the play, they make altogether too much fuss and disturbance with their sedan chairs and running footmen. If this kind of thing goes on, we shall be obliged to publish what we know about these *ci-devant* ex-marchionesses and ex-countesses; and perhaps they will blush, if they can, and keep quiet.

To return to Cromwell. In the library presented to the city by the Duchess of

Galliera is a MSS. account of the mission of Signor Hugo Fieschi to the Court of the Protector. It is written in his own hand, and covers about fifty closely-worded pages. Beyond, however, a few remarks, it is not as interesting, perhaps, as the worthy ambassador imagined, for his style is singularly dry and verbose. The good gentleman and his suite took nearly a month going to England, and stayed some days in Paris—evidently, from various hints given, with a view of obtaining news, and perhaps despatches, for the benefit of the Royalists, which doubtless they duly communicated. Signor Hugo started from Genoa in May, 1654, and arrived in London late in June. He stopped "at Grenuch, some miles from London." Thence he despatched a follower, to fetch to him a certain Bernardi, who seems to have been a kind of local agent. The object of this was, that Bernardi should contrive to arrange matters so that Fieschi should receive from the Protector exactly the same courtesies which had been extended to the Venetian ambassador, and, if possible, even royal honours. Several days elapsed before these negotiations were satisfactorily arranged; but that they were so is evident, for Hugo tells his Government "that I was much better received than the Venetian Ambassador, so I was told." Cromwell, it seems, was surrounded by his Court like a king:—

All had their hats in their hands, except the Protector, but he had his on. Now, as he was not a king, I kept mine on my head, seeing which, he made a sign that all should cover. He spoke very affectionately indeed, and is a very intelligent man.

Further on, Hugo tells us:—

Cromwell told me he was not opposed to the Catholic religion, as a religion, but as a political party, and he would never tolerate it in England on this account. He is a devout man, and preaches himself to his colonels. He is truthful and austere, and is fond of grand ideas. If he lives long enough, Republicanism will be very firmly seated in England.

The man Bernardi, mentioned above, must have filled a very curious position in London at this time. He figures in another MSS. account of an embassy from Genoa to London—that of the Signor Luca Durazzo to the Court of Charles II. On this occasion there was a complaint made of him. He was accused of conspiring against the king, and Durazzo had considerable difficulty in ex-

tracting him from a very embarrassing position. He was said to be in correspondence with Richard Cromwell and the Republicans. Although his exact position in London is not defined, it is evident that he was an accredited agent, paid by all the various Italian Courts, and transacted business for both the Venetian and Genoese embassies, as well as the Tuscans, Romans, and Neapolitans who were in London at this time. Durazzo mentions in his *Diary* that Charles II. showed him a tapestry, representing the labours of Hercules, worked by Mary Stuart during her captivity. Does it exist anywhere now?

Another remarkable thing connected with English history which I discovered in Genoa, is a portrait of Anne Boleyn, by Holbein. In Ratti's *Guide to Genoa*, 1793, it is mentioned amongst the pictures in the Durazzo Gallery, now in Turin. But the present Marquis, Francho Spinola, inherited this portrait from his grandmother, and it is now in his magnificent collection. It was given to A. Persano, ambassador from Genoa to the Court of Henry VIII., by that much-married monarch. In the old *Guide Book* it is called "A portrait of Anna Bullen, by Holbein," but in the Spinola catalogue it is attributed to Rubens (?). The fact is, it is evidently by Holbein, and equally evidently has also been restored and touched up by Rubens, for it has the outline of the former artist and the colouring of the latter. Probably Rubens, when in Genoa, touched it up, as he did many other pictures—notably a fine Luke of Leyden, in the Raggi Chapel, in San Donato. The picture in question is small, and gives only the head and bust. There can be no doubt that it represents Queen Anne Boleyn. She is dressed in crimson velvet, with big sleeves, and a German-fashioned flat-shaped hat and plume. Her throat is concealed by rows of pearls, manifestly intended to hide "Adam's apple," which, as is well known, she had like a man. Her fingers are covered with gems, and in one hand she holds perched a very small monkey. The face is pretty, rather than beautiful; the features irregular, eyes hazel, complexion bright, and hair yellow. Rubens's touch is easily discerned in the manipulation of the hair and complexion; the rest is Holbein, pure and simple. It is a very interesting picture, and has inscribed

in a corner, I believe, in golden letters, *Anna Regina*.

In the possession of the Marquis Persano, who owns a fine villa on the Riviera di Ponente, some twenty miles from Genoa, are seven magnificent choir books. They are superbly bound in silver, and illuminated in the most elaborate fashion. The arms of the Abbey of Westminster appear in the frontispiece. The family tradition is that they were given by Henry VIII. to the Genoese Ambassador, Persano, and formerly belonged to our National Abbey. I have examined these gorgeous volumes, and must confess they are worthy of the historical establishment to which, in all probability, they really belonged.



### The Kentish Garland.



**F**IN the August of last year we published an article on the first volume of this interesting work (iv. 58). Miss De Vaynes\* has now brought her labours to an end, and completed the *Kentish Garland*, by collecting together such ballads as relate to the famous persons and places of the county.

Mr. Ebsworth introduces the volume with a woodcut of a lady ballad-singer (Fig. 1), and the following lines on the ballads of olden time:—

Only one little song!  
With a few chords from her lute,  
Stop the pulse of your heart so strong;  
Make the clamours of Folly and Wrong  
In an instant be hushed and mute:  
For the days of old,  
The Beauties now cold  
Live again in that ballad sung  
Where the world shines bright and young.

The persons celebrated are Thomas of Canterbury, Wat Tyler (although modern criticism has attempted to transform the Dartford leader into an Essex man), Sir John

\* *The Kentish Garland*. Edited by Julia H. L. De Vaynes. With Additional Notes and Pictorial Illustrations, copied from the rare originals, by J. W. Ebsworth, M.A., F.S.A. Vol. II. (Hertford: Stephen Austin & Sons. 1882.) 8vo, pp. xx., 457-950, vi.

Oldcastle (the good Lord Cobham), the unfortunate Duchess of Gloucester, who did penance in the streets of London, and was confined for fourteen years in Peel Castle, Isle of Man, where she died, Jack Cade, who has found some advocates in the present day, and Anne Boleyn, whose name is so intimately associated with Hever Castle. Udall wrote some verses on her coronation, commencing—

Queene Anne so  
gent,  
Of high descent,  
Anne excellente  
In noblenes !  
Of ladies all  
You principlall,  
Should win this  
ball  
Of worthynes.

Very different in tone is the ballad on her fall and execution. Good Queen Bess has a group to herself, and she deserves the distinction.

But now in Heaven's high palace  
She lives in joy  
and solace,  
Committing all her  
charge unto the  
King :  
Of whose admired  
majesty,  
Ruling us so quietly,  
Rejoicingly we  
subjects all do  
sing.

Tilbury Fort, although not in Kent, is very near it, and intimately connected with its opposite neighbour Gravesend. The ballad on the death of Sir Thomas Scott, sometime comptroller of Queen Elizabeth's household, is a most racy production. It opens thus:—

Here lies Sir Thomas Scott by name ;  
Oh happy Kempe that bore him !  
Sir Raynold with four knights of fame ;  
Lyv'd lyneally before him.

His hospitality is specially dwelt upon :—

He made his porter shut his gate  
To sycophants and briebors,  
And ope it wide to great estates  
And also to his neighbours.  
His house was rightly termed Hall,  
Whose bred and beefe was redie ;  
It was a very hospital  
And refuge for the needie.



FIG. I.

These noted Kentish men were not all worthies, for we find here a ballad entitled, "Franklin's Farewell to the World." This was James Franklin, the apothecary, who supplied the poisons used for the murder of Overbury. It is reported that before being hanged he gave the hangman a box on the ear. The personal portion of the work ends with the ballads devoted to Sir George Rooke and General Wolfe. Kent may well be proud of two such grand representatives of the navy and the army. We do not see that Miss De Vaynes

has retrieved that poem on the death of Wolfe which is said to have contained these verses :—

He march'd without dread or fears  
At the head of his bold grenadiers ;  
And, what was more remarkable—nay *very particular*,  
He climbed up rocks that were perpendicular.

Murders and robberies, trials and executions, have ever formed favourite subjects for the balladmonger; and some of these Kentish tales of horror are gathered together as the gallows-group, and Mr. Ebsworth has contributed the annexed spirited sketch of four unfortunates (Fig. 2).

Canterbury, Chatham, Dartford, Deal, Deptford, Dover, Gravesend, Greenwich, Maidstone, Orpington, Penshurst, Rochester, Sevenoaks, the Isle of Thanet, Tunbridge Wells, and some less important places, all contribute their quota to the interest of this volume. Greenwich Park, as the popular resort of the Londoner, has been well written upon. If the lady and gentleman in the annexed woodcut (Fig. 3) are at all truthfully represented, the frequenters of the place must have been more distinguished than one is apt to imagine. Tom D'Urfey sung the praises of the strong ale at

and its cockney visitors at Ramsgate and Margate, for the time when Thanet was really an island has not been commemorated in verse, and Reculvers and Richborough have no charm for the balladmonger.

FIG. 2.



FIG. 3.



Knole; and Penshurst (eternally associated with Sidney) has stirred the souls of poets as well as given a subject for the balladmonger. From these old historic mansions, it is somewhat of a descent to treat of the Isle of Thanet

index, which will be found of great use to readers.



## Reviews.

*Early Man in Britain and his Place in the Tertiary Period.* By W. BOYD DAWKINS. London: 1880. (Macmillan & Co.) 8vo, pp. xxiii. 537.

**V**OST of our readers will know something of Professor Dawkins' valuable contributions to geological archaeology. We have been too tardy in bringing before their notice this most excellent book, but there is this to be said for a review that is so much behind its time—that having in our last issue given a summary of Professor Dawkins' recent lectures, not yet published, we are now able to point out to our readers where they can obtain many of the details and much of the comprehensive inductions which we were only able to give in the barest outline.

It is not too much to say that while geology has for a long time been looked upon as one of the far-off cousins of archaeology it was left for Professor Dawkins to show what a much nearer relationship it has—to show in fact that there is really and substantially a geological archaeology. Geologic man had a social grouping, had institutions, had a domestic life, had fancies and superstitions, and has left remnants of all these phases to the modern inquirer. Professor Dawkins deals with all and each of these, and the result is that we have a picture of early man in Britain as complete and as comprehensive as if it were an historic, instead of a geologic, picture. We can little realize now that Britain was once a part of the continent, had wild horses, stags, elks, roe-deer, wild oxen, and bisons on the plains, wild boars, rhinoceros, elephants, and bears in the forests, and yet these are the facts which should, and indeed must, influence our archaeological studies. These are the divisions of the book:—the relation of geology to archaeology and history, biological and physical changes in Britain before the arrival of man—the eocene period, the miocene period, the pleiocene period, biological and physical changes in Britain at the time of the arrival of man, the river drift hunter of the pleistocene age and his surroundings, the cave man and the advance in culture, the arrival of the prehistoric farmer and the herdsman—the neolithic civilization, the neolithic inhabitants of Britain of Iberian race, the further development of culture—the bronze age, the introduction of bronze and of the bronze civilization into Europe, the prehistoric iron age north of the Alps, the overlap of history, Britain in the historic period. This will give our readers a fair idea of the scope of this important work, although of course we cannot, in the space allotted to us, do adequate justice to it. Historically, the importance of Professor Dawkins' work can scarcely be overrated, and there is ample evidence of this fact in the important use which Mr. Green, for instance, puts it to in his last work on the *Making of England*. Geologically we recognize the mind of a master of his subject. And, finally, from a purely antiquarian point of view, it is just the kind of book which, appearing on the shelves of the British Museum reading-room, should likewise grace the bookshelves of all interested in the archaeology of our land. A

very interesting style of writing, nearly two hundred well-executed engravings of objects, tumuli, animals and maps, an analytical table of contents, full references to authorities, descriptions of personally conducted explorations, and a good index, are the chief literary characteristics which add to the value we have already recorded.

*A Concise Etymological Dictionary of the English Language.* By the Rev. WALTER W. SKEAT, M.A., Ellington and Bosworth Professor of Anglo-Saxon in the University of Cambridge. (Oxford: At the Clarendon Press, 1882.) Sm. 8vo, pp. xii. 616.

Mr. Skeat's large Dictionary is a work that ought to be within easy reach of all Englishmen; but unfortunately it is only a small proportion of them that can afford to buy it. Under these circumstances, Mr. Skeat is highly to be commended for having placed the results of his unwearied toil in a handy and cheap form. This concise Dictionary is not a mere abridgment of the larger work, for it has been entirely re-written, and a very important modification of the alphabetical arrangement has been introduced into it; thus the derivatives are placed under the word from which they are derived, and how much this teaches will at once be seen, if we give an instance. Duke, a primary word, is followed by these allied words—abduction, adduce, conduce, conduct, conduit, deduce, deduct, doge, douche, ducal, ducat, duchess, duchy, duct, ductile, educate, educe, induce, induct, introduce, produce, product, redoubt, reduce, seduce, subdue, superinduce, traduce. Each of these words occurs also in the general alphabet, with reference to Duke. Mr. Skeat gives the Rev. J. Oswald the credit of having originally adopted a somewhat similar plan in his Dictionary of English Etymology; but Mr. Danby Fry communicated a Paper to the Philological Society some years ago, in which he described a classification of Johnson's Dictionary in this manner, which he and his father had carried out about 1840.

The appendix contains: 1. List of prefixes; 2. suffixes; 3. list of Aryan roots; 4. homonyms; 5. doublets; and 6. a distribution of words according to the languages from which they are derived, which will be found very useful. It is scarcely necessary to speak of the merits of the Dictionary, for Mr. Skeat's fame as an etymologist is so wide that they will be taken for granted. The variety of type used gives clearness to the entries, so that it is a real pleasure to consult this handy volume, and he must be specially well equipped who does not learn something each time he consults its pages.

*The Prince.* By NICCOLO MACHIAVELLI. Translated from the Italian by N. H. T. 1881. (London: Kegan Paul, Trench & Co.) 8vo, pp. vii. 181.

No book has gained such unenviable notoriety, we should think, as this famous work, and no author, as Macaulay says, has made a name so generally odious as that of the man who wrote it. Yet to read it by the light of nineteenth-century culture we much question where all the anathemas and hard words have been expended. As a serious work it is, in its

teachings contemptible ; as a satire, it is only strong as evidence of the kind of conduct that governed the prudence of Europe at the time that Machiavelli wrote. Viewed in this light, and it is the true one, there can be little doubt, the work throws a flood of light upon European history ; and we are not indisposed to give Messrs. Kegan Paul's beautifully got up book a very cordial welcome in its place among the " curiosities of literature." It is one of those books that the curious antiquary would always wish to know a good deal about ; and in its present dress, beautifully printed in antique style, good paper, on wide margin, it must prove useful to many of our readers. One word of protest we have to offer : why is there not an editorial preface or note, and why not a full bibliographical account of the book ?

*Collectanea Genealogica.* Vol. I. 1882. By JOSEPH FOSTER. Privately printed by Hazell, Watson, & Viney. (London & Aylesbury, 1882.) Royal 8vo, 768 pp.

The heraldic exhibition at Berlin reminds us that heraldry, so long neglected and debased, is at length sharing in the mediæval revival, and that the ancient spirit has been successfully infused into some of its recent productions. But genealogy stands on a different footing. The marked development which it has of late undergone, has raised it from a pastime to a science, from the sycophant of variety to the handmaid of history. Aided by Mr. Freeman's trenchant criticisms, the new school of scientific genealogists have steadily set their face against the venerable impostures which have passed current all too long, and in this work of wholesome scepticism, Mr. Foster has attained a deserved pre-eminence. It is especially by such productions as the volume before us, that the foundations are being laid for the genealogy of the future. The great bulk of its contents is formed by a series of works of reference, which promise when completed to be a vast storehouse of genealogical lore, so arranged as to be instantly accessible, not only for the student but for the public. Among these will be found alphabetical lists of the marriages of the nobility and gentry from 1655 to 1880, of the names in Musgrave's Obituary (a remarkable collection in the British Museum), of the pedigrees in Sims' Index (with additions), of the funeral certificates of the Irish aristocracy, of the admissions of members to Gray's Inn, &c. &c. This last, which is of a very interesting and valuable character, is being edited by special permission, and will be followed by those of other Inns. A biographical dictionary of all Members of Parliament down to the last election is also begun, and the section relating to Scotland will soon be completed. The addition of Chart Pedigrees is a special feature in this work, and Mr. Foster claims to have corrected many errors in the official returns. Besides these more ambitious works (which, as Mr. Foster reminds us, are intended to do for genealogy what the Index Society is doing for general literature), there will be found some critical articles, in which Ulster fares almost as badly as in Mr. Freeman's memorable essay, and in which the illegal assumption of coat-armour is discussed, and a practical remedy suggested. Some pedigrees of importance are also worked out

with the minute care which appears to characterize every portion of the volume.

If we can be in any way instrumental in widening the fame of these laborious and useful works, and adding to the number of Mr. Foster's supporters in his vast undertaking, we shall be glad.

*The English Citizen: Central Government*, by H. D. TRAIL ; *The Electorate and the Legislature*, by SPENCER WALPOLE ; *The Poor Law*, by T. W. FOWLE. 1881. (London : Macmillan.) 3 vols.

These excellent handbooks on the laws and institutions which every English citizen ought to know a good deal about, should not be neglected by the antiquary. More perhaps than any other study, that of the institutions which live now, and have lived so long back in the past, has ever retained a foremost place, and it does not lose interest when, as in the present instances, new contributions are made to suit the necessities of modern requirements. Mr. Trail gives us, in a series of well-written and succinct chapters, very good information about the Cabinet, the Treasury, the Home Office, the Foreign Office, the Colonial Office, the War Office, and the other great departments of State ; and in a concluding chapter he deals with the encroachment of the central Government upon local institutions. Mr. Spencer Walpole is well qualified to deal with the electorate ; and he gives the result of much original research, besides using the best constitutional authorities. The Houses of Lords and Commons are each dealt with in a chapter to themselves. Of Poor Law, its function and its history, there is not much to say outside the Acts of Parliament which govern it and the statistics which emanate from it, but Mr. Fowle has given all this well ; and he has not forgotten to say something about the many benefit societies which are the bright spots of the history of the poor. Altogether, we would recommend these handbooks as well fitted for their present purpose.

*Anecdota Oxoniensia. Texts, Documents, and Extracts, chiefly from Manuscripts in the Bodleian and other Oxford Libraries.* Mediæval and Modern Series, Vol. I, part 1.—Sinonoma Bartholomei. Edited by J. L. G. Mowat, M.A. (Oxford : At the Clarendon Press, 1882). 4to., 2 title-pages, pp. 44.

The series here commenced is one deserving of a very warm welcome. We all know how much valuable matter is lying buried in the libraries of the country, more especially in those of the University of Oxford ; and a systematic attempt to bring these materials within easy reach of scholars has long been needed. The special work before us is one of those old glossaries which contain so many curious words, such as the late Mr. Wright printed at the expense of Mr. Joseph Mayer. This glossary is taken from a fourteenth century MS. in the library of Pembroke College, Oxford, which was described by Mr. Riley in the Sixth Report of the Historical MSS. Commission. The author was John Mirfeld or Marfelde, a monk of St. Bartholomew's, London, after which he named this work. There is an index of English and quasi-

English words which will be of considerable use to dictionary-makers.

*Transactions of the Epping Forest Field Club and County of Essex Naturalists' Field Club.* October, 1881. Vol. II. pt. v., 8vo., pp. 88.

This club is fortunate in obtaining the services of Mr. Harting, General Pitt-Rivers, Professor Boulger, Mr. W. S. Kent, and others, and we naturally therefore look for some good work. In the part before us there is one Paper of special interest to the antiquary, that on the excavation of the earthwork known as Ambresbury Banks. It is a report prepared by General Pitt-Rivers, and is illustrated by carefully prepared plans showing the seams in the rampart and ditch, and the position of each object found. The following are the objects:—An outside flint flake, one flint chip and piece of pottery, piece of the rim of a pot which might be Romano-British, piece of pottery too much worn for identification, fragment of pottery resembling fragments found at Cissbury, and believed to be British or Romano-British, two fragments of rim of British manufacture, flint flake or chip, a piece of much corroded iron, and three other fragments of pottery. Whilst excavating the ditch, a great number of selected pebbles were found, which proved the use of slings by the defenders. General Pitt-Rivers pronounces the camp to be British. In the proceedings there are good descriptive accounts of visits to Waltham Holy Cross Abbey, Grays Thurrock, Essex, for geological purposes, and other matters of great interest. The club is sincerely to be congratulated upon the really advanced work it is doing, and our readers would do well to watch its proceedings carefully and systematically.

*History of the present Deanery of Bicester, Oxon.* Part I. Early History. Compiled by H. BLOMFIELD. (Oxford and London: Parker & Co. 1882.) 4to. pp. 80.

This is the first contribution of a work which promises to be in every way excellent of its kind. It is a compilation, and the author does not pretend that it is anything else, and hence we look upon it with considerable favour, and hopes for its future good progress. In short, well-constructed paragraphs, Mr. Blomfield deals with all the items of antiquity to be found in the district, and he gives us some useful information on the Roman occupation of this portion of England. The roads, the camps, tumuli, the dwellings, the baths, the potteries, the barrows, are all carefully described. Then comes the story of the English conquest and settlement, gathered from the evidence remaining thereof. Why does Mr. Blomfield adopt the theory (in a foot-note, by-the-by) of the utter destruction by the Saxons of their British opponents? Roman and Saxon ruins, according to his own researches, have been preserved side by side to modern times, but this evidence tends to show that utter destruction did not come with the Saxon conquest. Mr. Blomfield traces the Saxon settlement by the evidence of Saxon names, and here we get a good and carefully arranged group of facts. We then get the Danish and Norman conquests, and the consequent alterations in the topography of the

district, Norman castles being built on old English camps, Norman lords and manor houses taking the place of Saxon chiefs and village homes. Mr. Blomfield then supplies us such particulars of the churches of the deanery as to give us a strong desire for the same information in respect of every church in the land—a desire we hope to see fulfilled some day by the aid of our readers, and we have transferred to our note-book the specimens given by Mr. Blomfield of this very interesting feature of his book.

Our readers will have gathered from this description of the book that we heartily approve of its execution. It is supplied, moreover, with a map showing the occupation of this district by the early English settlers, a plan of the ground containing remains of the Roman camp at Allchester, engravings of a corbel headstone and a small terra-cotta head found in the south-west of the Roman station, besides other useful illustrations; and we particularly commend the "Table of Particulars, given in Domesday." We have before said how much we should like to see a careful survey and account of every district in England, and with the exception of disagreeing with the division of "Deanery" as the basis of operations, we cordially welcome Mr. Blomfield amongst those who have contributed to this desirable object.



## Meetings of Antiquarian Societies.

### METROPOLITAN.

*Archæological Institute.*—April 6.—Mr. J Hilton in the Chair.—A Paper by Mr. E. A. Freeman, on "Sens and Auxerre" was read.—Mr. E. Peacock sent a transcript from the Episcopal Register of Lincoln, of a "professio" made in the Benedictine nunnery of Little Marlow, Buckinghamshire, to Margaret Vernon, the last prioress, before John Longland, Bishop of Lincoln (1520-47), by "suster Constance petronill Anne." The bringing to light of this document by the Rev. A. R. Maddison forms a small but interesting addition to the scanty published accounts of the nunnery of Little Marlow.—The Chairman exhibited a silver-gilt collar of SS., apparently Flemish work, and Mr. Hartshorne contributed some notes upon SS. collars in general.—Mr. Hilton also exhibited a collection of early keys, a bronze celt, and a large Italian fibula.—Mr. C. R. B. King sent some illustrations of the undercroft of the church of the Knights of St. John of Jerusalem at Clerkenwell, and drawings of a baldachino lately removed from the church of St. Mary, Totnes.

*British Archæological Association.*—April 19.—Mr. T. Morgan in the Chair.—The Rev. S. M. Mayhew exhibited an historical series of glass articles of considerable beauty, these being examples of early Spanish and German work.—Mr. H. Prigg exhibited several bronze axe-heads found in Suffolk.—The Chairman called attention to the name VIDVCOS on a Roman tile found in London, which appears also on

Samian ware.—Mr. L. Brock reported the discovery of a large mass of mediæval walling on the site of the extension of the Stock Exchange, Throgmorton Street, now in course of rapid demolition.—The first Paper was by Mr. Prigg, "On the 'Thing How,' of Bury St. Edmunds," an artificial mound, the site of an ancient open-air court, the name meaning the "hill of the council or assembly." The court is well known to have been held until the Norman period, when the powers were vested in the abbots of Bury. The name is retained in the Hundred of Thingoo. Executions took place on the hill until the middle of the last century. The mound has been greatly lowered by recent works, and is now only about 4ft. 6in. high, while a villa has been erected on part of the site. A remarkable discovery has been made during the work, for the mound has proved to be an ancient British burial-place. Although the central interment has not been met with yet, a fine urn with calcined bones has been found, horn cores, flint flakes, &c.—Mr. J. F. Hodgetts referred to the old Scandinavian rule of holding open-air meetings on the burial-mound of a believer in Thor or Odin, while the chief and the second and third estates assembled in their respective orders.—Mr. E. Walford spoke of the ceremonies of the Montem at Salt Hill, Slough, and suggested that the tumulus would prove to be an ancient burial-place.—The second Paper was by Dr. Stevens, and was descriptive of a bronze leaf-shaped sword found in the Loddon. The author assigned reasons for believing that this class of weapons was Celtic rather than Roman.

**Society of Biblical Archaeology.**—May 2.—Dr. Samuel Birch, President in the Chair.—The Rev. A. Löwy read a Paper entitled "Notices concerning Glass in Ancient Hebrew Records." The Phoenicians, though credited with the invention of glass, have not left any other records except the names of some makers of glass vessels. On some Phoenician reliefs occurs the name of Artas the Zidonian. Among the treasures which Dr. Schliemann discovered at Hissarlik, the so-called site of Troy, and again in the graves of Mycene, Egyptian or Phoenician glass beads have been found. Even beneath the lakes of Switzerland, where the pale-buildings of ancient inhabitants have been brought to light, glass beads were discovered which none but Phoenician traffickers could have carried to Switzerland, just as they brought them into the lands of the ancient Britons.—A Paper was also read by M. George Bertin, on the "Rules of Life among the Ancient Akkadians." M. Bertin noticed that there were in the British Museum several tablets belonging to the same series, which give precepts for the conduct of man in his various occupations: one treats of the duties of the agriculturist, another of the duties of man towards his family, and so on. It was the contents of one of these tablets that had been selected by M. Bertin as the subject of his paper. First, the child is declared to be of age, and after the ceremony of emancipation he became a citizen, paying tribute, and answerable for his own actions. After a break of a few paragraphs comes the question of marriage, and, according to the tablet, it is the father who negotiates this important affair; the first wife could not be other than a free-born maiden. The paragraph following next, and treating of the betrothal, is much mutilated, but

seems to speak of the various kinds of marriages as a wedding gift, the young man was to give a drinking-vessel, which was no doubt the one used at the marriage ceremony; after the ceremony he received the dowry. The first duty of the young married man was to build a shrine, and when this was finished he could then enjoy his honeymoon. On the birth of his first child it was placed in the shrine. After a few paragraphs relating to the education of the child and his being taught to read inscriptions, the last act of paternal authority is to find a wife for the son, and when this is done the father and son come under the common law. The text then gives some definitions as to the laws touching the relationship of the son and father and mother, and also about the duties of masters towards their servants.

**Anthropological Institute.**—April 4.—General Pitt-Rivers, President, in the Chair.—The President exhibited a series of carvings and painted masks from New Ireland.—A Paper on the "Papuans and Polynesians" was read by Mr. C. Staniland Wake, who, from a consideration of the physical peculiarities of the Oceanic races, arrived at the following conclusions:—(1) The Eastern Archipelago was at a very early period inhabited by a straight-haired race belonging to the so-called Caucasian stock, the present modern representatives of which are the Australians. (2) To this race belonged, also, ancestors of all the Oceanic races, including the Papuans, the Melanesians, the Micronesians, the Tasmanians, and the Polynesians, as shown by their common possession of certain physical characters. (3) The special peculiarities of the several dark races are due to the introduction of various foreign elements, the Negritos having influenced all of them in varying degrees. (4) The lighter Oceanic races show traces of the Negrito influence; but they have been affected at various periods by intermixiture with peoples from the Asiatic area, giving rise, on the one hand, to the so-called "Savage Malays," and, on the other hand, to the Polynesians, who have been specially affected by the Malays. (5) Traces of an Arab or Semitic element are apparent among both the dark and light Oceanic races, but chiefly among the Papuans and the Melanesians, the former of whom may also possibly possess a Hindoo admixture.—Mr. C. Pfoundes read a Paper on "Rites and Customs in Old Japan."

**Numismatic.**—April 20.—Mr. J. Evans, President, in the Chair. Mr. Evans exhibited a large brass coin of Antoninus Pius, with the inscription on the reverse S.P.Q.R. A[nnum] N[ovum] F[estum] F[elicem] OPTIMO. PRINCIPI. PIO. Mr. Evans also exhibited a rare half groat of Henry VIII., with the reverse inscription REDD[E] CVIO[UE] Q[ui] JOD SUUM EST, with the Bow mint mark, a coin which is to be found neither in Hawkins's work nor in the national collection.—Mr. Pixley brought for exhibition a shilling of George IV. of 1820, with the rose, shamrock, and thistle.—Mr. Burstable exhibited a penny of Henry I., of the "Pax" type, and one of Stephen, with the obverse die defaced by a large cross.—Mr. Krumbholz exhibited a selection of five thalers, a double thaler, and a gold ten-ducat piece of Leopold I. of Hungary, 1656-1705.—Mr. W. Wroth read a Paper on figures of Apollo holding the *Esculapian* serpent staff, with especial reference to the occurrence of this type on a

sestertius of Galba, and on an aureus of Caracalla.—Mr. Evans read a Paper on a find of 400 Roman denarii, ranging from the time of Commodus to that of Philip II. This hoard was lately discovered in Lime Street. Mr. Evans supposed it to have been buried about B.C. 248.—Dr. A. Smith communicated a Paper on some Anglo-Saxon coins found in Ireland, of the reigns of Edward the Elder and Athelstan.

**Society of Hellenic Studies.**—April 20.—Mr. E. M. Thompson, Vice-President, in the Chair.—Mr. J. Reddie Anderson exhibited and commented on a number of terra-cottas collected by him at Tarentum.—Prof. P. Gardner read a Paper on the palaces of Homer, more especially the house of Odysseus, in which he examined the usage in Homer of various terms as applied to parts of the house. Of the three parts of the house, *αὐλὴ, μέγαρον, and θῆλαιος*, the writer compared the *αὐλὴ* to a farm-yard, with out-buildings and store-houses round it; the *μέγαρον*, to the Scandinavian hall, or the living-room of medieval barons. As to the *θῆλαιος*, the quarter appropriated to the women, its arrangement and divisions are not to be made out from the words of Homer.—The Secretary read part of a Paper by Prof. Jebb, on "Pindar," treating alike of the subject matter and the language of the poet.

**Royal Historical Society.**—April 20.—Dr. Zerffi in the Chair.—Mr. C. Walford read a Paper on "Fairs: their Influence on the Commerce of Nations."—A Paper by Mr. Fleay, on "George Gascoyne," brought the proceedings to a close.

**Philological Society.**—April 21.—Mr. Henry Sweet, Vice-President, in the Chair.—Mr. Alexander J. Ellis, President, read a Paper on the "Dialects of the Midland and Eastern Counties."

**Royal Asiatic Society.**—April 24.—Sir Edward Colebrooke, Bart., M.P., President, in the Chair.—Prof. Monier Williams read a Paper on "The Vaishnava Religion," and laid before the society the Sikshā-patri, or directory of the Swāmi-Nārāyana sect, edited and translated by himself from a MS. given to him when at their head-quarters at Wartāl and Ahmadābad.—At the conclusion of the Paper an interesting discussion took place, in which the President, Sir Bartle Frere, Dr. G. U. Pope, Mr. Brandreth, Mr. Wood, and others took part.

**New Shakspeare Society.**—April 14.—Mr. F. J. Furnivall, Director, in the Chair.—Dr. Peter Bayne read a Paper on "Shakspeare's Characters, contrasted with those of George Eliot."

#### PROVINCIAL.

**Surrey Archæological Society.**—March 27.—The members of the Society met at the Free Chapel of St. Mary Magdalene, Kingston, better known as the old grammar school in the London Road, for the purpose of inspecting the structure prior to attending a meeting at the Assize Courts, fixed for the purpose of considering the best method of its preservation and utilization.—At the conclusion of the inspection, an adjournment was made to the Assize Courts, where Major Heales had undertaken to read a Paper upon the history of the chapel.—Lord Middleton presided at the meeting.—Major Heales said he felt strongly in

favour of retaining this building, for it was a curious fact that in so old and famous a town as Kingston, there should be but three objects of antiquity. The first of these was the King's stone, which had come from very remote antiquity, and was an object of great interest. There was also the parish church, and there was this chapel. The interest in the chapel was great for various reasons. Its architectural features presented a very good example of the transition to what was called the decorative style of Gothic architecture. Another reason was that research had brought to light a very large collection of ancient records connected with the building, not one of which had up to the present time been printed in *extenso*, and many of which had hitherto been unknown. The founder was one Edward Lovekyn, a townsman of Kingston, in 1309. They had, however, a very much fuller account of the re-foundation under which the present building was erected by his descendant, one John Lovekyn, in the year 1352. This John Lovekyn determined to extend the work of his predecessor, and in 1352 he obtained from the king letters patent enabling him to grant lands in addition to the previous endowment, so as to suffice for the support of at least two chaplains. The object of the endowment and the rules for its government, as specified by Lovekyn, were set out, and were briefly to the following effect:—The chaplains were appointed for life, subject only to removal for non-performance of the duties enjoined; one, called the Warden, had the rule of the establishment. His duty was to look after the other chaplains and see that they were kept in order, to look to the repairs of the chapel and the house adjoining, which was prepared as their residence, to pay the stipends which were allowed to the junior chaplains and provide them with food. In order to guard against mischief, which sometimes happened, it was thought necessary to prohibit any chaplains going to taverns except by the express license of the Warden. These chaplains were appointed by the founder during his life, and afterwards by the bishop; in default of exercising his right within two months of a vacancy becoming publicly known, then the right devolved on the Chapter of Winchester, and in case of their default for two months more, the appointment lapsed to the Archbishop of Canterbury for that turn. The chaplains, unless reasonably hindered, were daily to perform divine service in the chapel (as specially directed), and to reside in the house and take their meals in common, and it was provided that if any chaplain other than the Warden should have a guest, he should be liable for expenses at the rate of 3d. for dinner and 2d. for any other meal, which amount was to be stopped out of the chaplain's stipend and applied to general purposes. Each chaplain was to receive 40s. half-yearly. There was a great difference in the value of money in those days, and 40s. half-yearly was not a very small stipend. The Warden had further to render an account of his receipts and expenditure every year to the founder. The first founder, as he had said, was a native of Kingston; the second was a Londoner, and a very eminent one. He was a fishmonger, and his house in London was now occupied by the site of the Fishmongers' hall. John Lovekyn had the credit of being four times

Lord Mayor of London, two of these by the special favour of the King. At his death it was found that he had given by will further donations to the town, and one of his executors, was his apprentice, William de Walworth, who married the widow and succeeded to the business. It was he who slew Wat Tyler and saved the King, and saved the country. In the time of Henry VIII., in the year 1535 or 1536, some of the properties in the endowment were confiscated and annexed to the Crown, and in the third year of the reign of Queen Elizabeth, what remained was granted for the endowment of a grammar school. The Queen gave a very considerable further endowment a few years afterwards. She ordained that the school should be called "The Free Grammar School of Queen Elizabeth, for the education and instruction of boys and youths in grammar for all future time," and that the same have continually a pedagogue, or master, and a sub-pedagogue or hipodidasculus, and for the good government of the lands and revenues, she ordered that the two bailiffs of the town for the time being should be the governors of the possessions, revenues, and goods of the school. The endowments of which he had spoken consisted of lands, houses, and rents.—Mr. W. Rigg, head-master of the grammar school, stated that in 1309 there were two Lovelkyns, who gave to the chapel five marks of annual rent. In 1352 these Lovelkyns gave ten shops, one mill, 120 acres of pasture land, and 35s. of annual rent, with two messuages and other appurtenances. William de Walworth and Richard Whittington, jun., conveyed also one mill, one dove-cote, sixty-eight and a half acres of arable land, forty-four acres of pasture land, and twelve acres of wood pasture, ten oxen, four mares with foals, 100 sheep, 34s. 3d., and the reversion of two shops and the moiety of a messuage.

**Cumberland and Westmoreland Antiquarian Society.**—May 2.—The Annual Council Meeting, the Rev. Dr. Simpson, in the Chair.—Arrangements for the season were decided. The first meeting, which will last over eight days, is in conjunction with the Royal Archaeological Institute, of London, and will be held at Carlisle, commencing on the 1st of August; there will be a number of excursions to various places of interest in the neighbourhood, and conversaziones, which will be confined to members; in connection with this meeting a loan museum of curiosities will be formed, to which contributions from various local collections, and from the British Museum will be sent. The second meeting and excursion will be held at Keswick and the neighbourhood some time in September.

**Bradford Historical and Antiquarian Society.**—April 14.—Mr. T. T. Empson in the Chair.—A Paper was read by Mr. John Batty, under the title of "Notes from the Town's Book of Ardsley." The Paper gave copious extracts from a town's book containing the records of the township from 1652 to 1697, which, strange to say, has been lately found in the possession of a private family, and not in the town's chest, where it ought to be. The constables, churchwardens, and overseers were noticed, and numerous extracts from their accounts were given—payments and allowance to soldiers, the many cripples relieved when passing through Ardsley; the briefs, subsidies, and hearth-tax collected and paid; the difference

between the "trained bands" and "local Militia," and the cost of the same to the township, were pointed out; as well as an account of "trophy money" paid. The Paper concluding with a number of local ecclesiastical notes.

**Batley Antiquarian Society.**—April 17.—Mr. Thomas Walshaw in the Chair.—A Paper was read by Mr. T. Marriott, jun., on "The origin of Courts Baron and Courts Leet."

**Warrington Literary and Philosophical Society.**—April 20.—Mr. C. Wombert, President, in the Chair.—Annual Meeting. A Paper on the "Necropolis of Sablonière" was read by Mr. Jos. Smith. The cemetery of Caranda in France illustrated, in the variety and style of ornamentation, the existence of similarity of customs and manners, between the authors of the Saxon mounds of our own country and that people to whom the Merovingian graves in Gaulish soil belong. The excavation undertaken by M. F. Moreau on the plain of Caranda had not been brought to a close, when this savant, anxious to extend his explorations, decided, from its peculiar features, to explore a slight eminence, which stands a short distance from the town of Terre en Tardenois, and is known as Sablonière. It comprises about three hectares, or five acres of sandy land, barren, and devoid of cultivation, inclining gently to the river Oureq, in the direction of a Calvary, which tradition said stands on an ancient tumulus. Accordingly, two years after commencing the Caranda exploration, arrangements were made for cutting through the Sablonière elevation, and the result had been the opening of over 2,000 tombs, the contents of which pre-eminently prove that the cemetery of Sablonière, like that of Caranda, had served during a long series of years as the last resting-place of the Gaulish nation, of the Romans, and of the Franks who had succeeded them. Amongst the principal objects might be noted torques, various weapons of defence, personal ornaments, as jewellery and trinkets, pottery and glassware, the latter forming beautiful examples of the art of glass working, while some of the Gaulish earthenware vases (of which there are many) follow in shape and contour those discovered some years back at the Morne; others in size and ornamentation recalled to mind the beautiful pottery of Chasseury. Numerous flint flakes, nuclei, and arrow heads had likewise been gathered from the cemetery, many of the arrow heads assuming such a perfect shape as to lead to the supposition, and with the utmost possibility, of a rather late date for their production. The circumstances of the deposition of these articles were as peculiar and as interesting as was the deposition of the Caranda flakes, which engendered so lively and determined a controversy amongst several eminent French archaeologists. The sandy eminence of Sablonière itself was, in the language of geology, devoid of flint, yet of the 2,000 graves, those of Gaulish and Merovingian date yield smaller flints in every stage of manufacture. These were scattered promiscuously around the body. The native idea conveyed in this act was clear, and without doubt had its origin at a time much anterior to the laying and formation of the cemetery, while it strengthened our conception of the existence of a superstition, under the influences of which these

bodies were consigned to their tombs. The Danish antiquary, V. Boye, examining, in the year 1863, the gallery tomb of Haumer, situate in the south-eastern part of the island of Zeeland, discovered a quantity of bones, from the appearance of which, he was led to assert that the flesh had been removed previous to placing them in the gallery; and scattered in close proximity to the debris lay several pieces of the rudest flint accompanied by others of the finest workmanship. While M. Boye was thus engaged, Professor Hildebrand, Baron G. Von Düben, and Dr. Retzius were diligently opening out two gallery tombs in West Gothland, which gave similar results: thus supporting the hypothesis that a direct votive offering was recognized and accounted for these acts. Having pointed out the differences between the flint heads found at Caranda and Sablonière, and those discovered at Ohio, in the United States, Mr. Smith went on to show the similarity between the cemetery of Sablonière and the Necropolis of Caranda. One of the most valuable results of the excavation at the Sablonière was that it had opened out to archaeological science, a knowledge into the manners adopted by the Gaulish population, in the interment of their great men and chieftains. On the 27th of January, 1876, an isolated sepulture inclining to the east was revealed at the extreme east of the cemetery. It was the tomb of a Gaulish warrior, interred on his war chariot, and with all the insignia of his position. In a number of cases the ceremonial of burying the dead had been very carefully attended to, a wooden coffin having been supplied. Those sepultures which both in the cemetery of Caranda and Sablonière, show signs of wooden stalls or other wooden protections, introduced a subject at once curious and interesting. It was indubitably the fact that the majority of these instances date to the Roman period and belonged to those who took part in, or immediately followed the Roman invasion, and it was not improbable that in the vicinity of these cemeteries small Hebrew colonies were established mingling with the populace when living, and claiming burial when dead. Tombs had been opened, and by the side of the dead had been displayed, there placed, some, if not the whole, of the domestic earthenware crockery. The vase placed at the feet as a preventive against diabolical visitation, or, rather, against the visitation of the evil gods, in which so great a belief existed, but little modified, even to mediæval times.

**Edinburgh Architectural Association.**—April 5.—Mr. David M'Gibbon read a Paper entitled "Some Characteristics of Scottish Architecture." The mediæval architecture of Scotland, he said, was divided into two epochs, the Celtic and the Gothic, the former being derived from the early Celtic art of Ireland, and the latter from France through England. Having given an account of Celtic churches and other buildings in Ireland and Scotland, the paper traced the steps by which this early architecture was developed, pointing out the relationship between the early Celtic and the later Gothic styles. In sketching the history of the sculptured stones and crosses, and other Celtic remains, he showed how tenaciously Celtic art adhered to the country in ornamental work. Mr. M'Gibbon then referred to the rise and progress of contemporary styles of art in Europe, and remarked that they were

all absorbed in the great Gothic architecture of the twelfth and thirteenth centuries. Contrasting the Norman and First Pointed architecture of France and England, he pointed out that these styles took nearly a century to travel from France, through England, into Scotland. Mr. M'Gibbon then described the gradual introduction of the pointed arch into this country, and explained the characteristics which distinguished the French from the English vault. Constant wars between England and Scotland, he said, retarded the advancement of architecture in Scotland; and it was to be regretted that the noblest edifices, including Melrose Abbey, were situated so directly in the path of war. After dealing with the plain and ornamental rib, and fan vault, and referring to numerous examples, he remarked that the history of architecture in Scotland could, to a considerable extent be traced from a study of these particular kinds of vaulting. In Scotland the changes from the earlier styles of vaulting were somewhat later than in England. Up to the end of the early English period, Scotland enjoyed comparative tranquillity; hence the large number of important buildings of that period. After referring to examples of the decorative styles, he showed that there was a gradual merging in the Third Pointed during the first half of the fifteenth century; and he drew attention to the use of the Pointed tunnel vault the origin of which he traced to the old Celtic form of building which was peculiar to Scotland and Ireland.

**Yorkshire Philosophical Society.**—April 30.—Mr. W. C. Anderson presided.—Major J. A. Barstow, briefly addressed the meeting in explanation of the following valuable bronze medallions which he presented to the Society:—Medallions of Pope Paul V., Urban VIII., Napoleon I., and Christina, Queen of Saxony; medallion struck in honour of the coronation of Ferdinand I., Emperor of Austria; also one in honour of the marriage of Francis Joseph of Austria in 1854; and a silver coin testoni of Alexander VIII.

**Erith and Belvedere Natural History and Scientific Society.**—April 18.—Mr. G. A. Cape, President, in the Chair.—Mr. H. W. Smith read a Paper on a recent find of coins. In January last some workmen engaged in making excavations for water-pipes in Crayford Road, Erith, Kent, came upon a human skeleton, lying due east and west, at about two feet from the surface. At a short distance from the spot where the human remains were found, between thirty and forty coins were discovered, one being a groat of Henry VIII., struck at York, and of the fourth issue of the coinage of that king; the remainder being testoons of Edward VI., dating from 1549 to 1551, with the oval shield of arms, &c. The whole of the coins consisted of the base silver which characterized the coinage of Henry VIII. and Edward VI. The counter-marks, such as a portcullis, &c., with which the base testoons of Edward VI. were ordered to be stamped by proclamation of Queen Elizabeth in 1560, do not appear on any of this find of coins. Mr. Smith exhibited the groat of Henry VIII., and sixteen of the testoons of Edward VI. Mr. Smith also exhibited a very fine flint implement recently discovered by him in the gravel at Erith, and which is now in the collection of Flaxman C. J. Spurrell, Esq. of Belvedere.

**Colchester Natural History Society.**—May 4.—A Paper by Miss Stopes on the “Native Oyster” was read by Mr. H. Laver. It traced the history of this well-known inhabitant of the Colne from the time of the Romans; how it has been protected by Royal Charter granted to the Corporation of this town by Richard I. and Edward IV., how from early times it has been considered a gift fit for Ministers: extracts from letters written by Walshingham and others were read to prove their gratification at receiving a supply. The stages through which it passes were fully described. The taking of those in the Colne is under the sole power of the Corporation of Colchester. In 1418 they realized 4d. per bushel.

**Clifton Shakspere Society.**—April 29.—Mr. E. Thelwall, M.A., President, in the Chair.—*Julius Cesar* was the play for criticism. Dr. J. E. Shaw gave a communication on ii. 1, 204.—Also the following Papers were read:—“On the General Character of the Play,” by Mr. Thelwall; “A Note upon the Style of *Julius Cesar*,” by Mr. J. W. Mills; “On the Date of the Play,” by the Rev. H. P. Stokes; “On the Character of Cassius,” by Mr. Thelwall.

[We are unavoidably compelled to postpone reports of the following meetings: Society of Antiquaries of Scotland, Bath Field Club, Cambridge Antiquarian Society, and Cambridge Philological Societies.—ED.]

## Obituary.

JOHN BRENT, F.S.A.

*Died April 23.*

Mr. Brent was a prominent public man at Canterbury, and also a *littérateur* of considerable local eminence. The son of Alderman Brent, who more than once filled the civic chair, the deceased in early life carried on the business of a miller, but subsequently abandoned commercial for literary and archaeological pursuits. His principal work was *Canterbury in the Olden Time*, which was the result of many years' earnest study and investigation. Mr. Brent was also the author of several other smaller works of archaeological interest. As a member of the Museum Committee the deceased did much from time to time to render as interesting as possible what little there is of special interest or value in that sadly neglected institution. He spent considerable pains and labour in the preparation of a catalogue of the antiquities which it contains, and was appointed honorary curator of that department. Had he lived, it was his intention to re-arrange the curiosities, &c. In various other ways the deceased occupied himself in behalf of his native city, and he leaves behind him the record of a long and useful life.

WILLIAM M'PHERSON.

*Died April 18.*

Many of the antiquaries, tourists, and other excursionists who annually visit the sweet shore and islets of Loch Kinnord will hear with regret of the death of

this singular man. He was not only a collector of relics of antiquity in a locality peculiarly rich in archaeological remains, but was himself a specimen of human character, now antiquated, if not extinct, among our Scottish peasantry.

William first saw the light in a humble cot in Glencarvy, a secluded tributary of Highland Don, in the spring of 1799. He ultimately got a croft at Bogangore at the north end of the Loch near to where the Burn of the Vat debouches into it. And there he remained till his death, his brothers tilling the croft, while he applied himself to mechanical pursuits. The leading speciality, on account of which William became known to the visitors in the locality, was his reputation as a collector of old relics. It was only after he came to Deeside that he addicted himself to this pursuit. Guns and pistols of ancient date, swords, Highland dirks, and powder horns he had, and some of them of considerable interest and value, as well as a sample of the “lang kail gullie,” spoken of by Burns, and several implements of the Stone Period found near by. His most valuable possession this way, however, was a very handsome bronze pot of the Roman Period, which was his own “find,” it having been discovered by him embedded in the mud on the margin of Loch Kinnord a good many years ago. This very interesting historical relic, which has been figured in the Proceedings of the Scottish Antiquarian Society, William guarded with jealous care, resisting the idea of parting with it even at a very tempting price; and we understand he destined it to go at his death to his generous landlord, the Marquis of Huntly.

## The Antiquary's Note-Book.

**St. Crux Church, York** (see page 269).—The following letter in reference to the present condition of St. Crux Church, addressed to Mr. R. Dresser, one of the parochial authorities, and which has been printed in the *Yorkshire Gazette*, will be read with interest:—

2, John Street, Hampstead, London, N.W.

Sir,—I am very glad to see from your letter that the parishioners of St. Crux are not indifferent to the proposed destruction of their splendid church. As the street at the east end of the church is inconveniently narrow, the houses opposite should be pulled down and re-built farther back. It is a monstrous shame that our public buildings should be sacrificed in this way, often from apparent mere wantonness, and at best only to save a comparatively small expense. Surely the Corporation of one of our leading cities is rich enough to improve its streets without destroying its ancient architectural monuments. Putting aside, however, the general principle, the church of St. Crux has special claims of its own; it stands a good first among the parish churches of York, and has few equals in England for beauty of proportion and of detail. I measured the church some years ago, so can speak with certainty as to its proportions. The proposal to shorten the church at one, or both ends, by a bay, will, if carried out, be disastrous—only less so than the

destruction of the whole church. The east end is generally in good condition, and only requires ordinary repair. The money that would be spent in pulling it down, and re-building it a bay farther west, would be better applied to setting back the opposite frontage. The west end must be re-built, and here something might be given to the street without so much harm being done. The best way would be to carry the footpath through the west end, as is done at St. Mary's Church in Hull. This, if carefully designed, could be made to look very well. Any interference with the east end must, however carefully carried out, be most ruinous to the proportions of the church. It should be resisted to the utmost, and only consented to if it be impossible otherwise to save the whole church from destruction. If this should unhappily prove to be the case, the following plan will, on the whole, be the least objectionable:—Set the east wall of central aisle back ten feet from outside line of present eastern buttresses, the present east window to be re-built as it is, but the buttresses omitted. The space left between the inside of the new east wall and the last pillars of arcades, to be walled up solid, so as to form an abutment to the arcades. The aisles to be shortened by one whole bay, re-building their eastern windows. The spaces between the east wall of aisles, and the outside line of central aisle wall, could be filled with small vestries. This would, of course, be altering the design of the east end entirely (excepting the windows), but if carefully designed, could be made to look fairly well. It has also this advantage—that ten feet could be given to the street, and only six or seven feet taken from the general length of the central aisle; whereas, if the east wall be rebuilt a whole bay westwards, only three or four feet more would go to the street, and the church would lose the whole bay—viz., fourteen feet. It must be understood that the shortening of the church, however carefully done, can be nothing but a mitigated misfortune, and no effort should be spared to save it entire. I sincerely hope that the parishioners will make a firm and successful stand, and not allow themselves to be robbed of the whole, or even part, of their beautiful church. I enclose a short statement of the value of the church of St. Crux, from an architectural point of view, by Mr. G. Gilbert Scott, F.S.A.—TEMPLE L. MOORE, Architect.

The church of St. Crux, in York, is a particularly beautiful specimen of what is, in many respects, the most perfect phase of our mediæval architecture. It illustrates a type, peculiar, or nearly so, to York. More than this, it is an example of what is very rare in this country, a thoroughly *town* church. Our mediæval churches are, as a rule, *country* churches in plan. They commonly stand, even in the cities and towns, free in the midst of an enclosing cemetery, and hence differ but little from those of the rural parishes. But at York, as at Bristol, and in a very few other cities, we find a few ancient churches thoroughly *urban* in character, and therefore particularly valuable as models for our present use. Of this rare class I do not know a more charming example than St. Crux, both in its general proportions and in the care which is exhibited in the design of every detail. In these respects it stands first among all the parish churches of York.—GEORGE GILBERT SCOTT, F.S.A.

**Dates and Styles of Churches.**—One of the most useful compilations to which we could utilize the Note-Book would be a detailed list of the dates and styles of the churches and cathedrals in the British Islands. No such information is to be found collected together, and no one man could do it. But, by the aid of our readers a great deal might be done in THE ANTIQUARY towards ultimately building up a complete list. Accordingly, we give a specimen of the proposed list, the information for which is taken from Mr. Blomfield's *History of the Deanery of Bicester*, reviewed in our columns this month. We trust our readers will respond to our appeal: the smallest item of information will be acceptable.

*Ambrosden* (St. Mary), early English tower; nave and south aisle, decorated; chancel and font, perpendicular.

*Ardley* (St. Mary), chancel and tower, decorated; nave, rebuilt, nineteenth century.

*Bicester* (St. Edbury), arches on south side of nave, early English; north aisle of nave, decorated; tower, perpendicular.

*Buckland* (St. Peter), chancel and nave, early English; clerestory, perpendicular.

*Caversfield* (St. Lawrence), chancel, arches on south side of nave, early English.

*Chesterton* (St. Mary), chancel with sedilia and tower; south aisle, with clerestory and nave, decorated.

*Finmere* (St. Michael), chancel, nave, clerestory windows, and tower, decorated.

*Fringford* (St. Michael), south porch, early English.

*Fritwell* (St. Olave), chancel, nave, and tower, early English; font, decorated.

*Goddington* (Holy Trinity), rebuilt, except tower, in 1792.

*Hardwick* (St. Mary), chancel, decorated; west window of nave, perpendicular.

*Hethe* (St. George and St. Edmund), nave and chancel, decorated.

*Heyford (Lower)* (St. Mary), chancel, decorated; nave, aisle, and tower, perpendicular.

*Heyford (Upper)* (St. Mary), tower and chancel, perpendicular.

*Kirtlington* (St. Mary), nave arches, early English; clerestory, perpendicular.

*Launton* (St. Mary), tower, early English; chancel and clerestory, perpendicular.

*Merton* (St. Swithin), chancel, nave, and tower, decorated; clerestory, perpendicular.

*Middleton* (All Saints), lower and south porch, early English; chancel and south side of nave, decorated.

*Mixbury* (All Saints), chancel, nave, and tower, decorated.

*Piddington* (St. Nicholas), chancel and gable cross, decorated; tower, perpendicular.

*Somerton* (St. James), chancel, north doorway and porch, tower, font, and reredos, decorated; clerestory on south side of chancel, clerestory and roof, perpendicular.

*Sonehern* (St. Mary), south aisle windows, decorated.

*Stoke Lynn* (St. Peter), tower, decorated.

*Stratton Audley* (St. Mary), tower, perpendicular.

*Wendlebury* (St. Giles), rebuilt, except tower, in 1762.

*Weston* (St. Mary), upper part of tower, decorated; rebuilt, except tower, in 1743.

## Antiquarian News.

We regret to hear that Colonel Chester, the greatest of modern genealogists, is lying dangerously ill.

The stone and earth ramparts of one of the ancient camps near Rothbury, on the north side of the valley, are now being demolished, and the stones carted away to be used in making a road to a new cottage! And this within a few hundred yards of a quarry, where suitable rubbish for the road might be had easily enough.

A discovery of great archaeological interest has been made in connection with the large Roman bath which is being uncovered at Bath. It consists of a kind of oblong altar about three feet long and half that in width, on which a naked figure lies. At each corner, beneath the slab on which the figure rests, is a vase-shaped ornamentation, which, with a small cornice, is the only adornment. There is a large perforation of the body of the effigy about the ribs, through which probably a pipe passed. The basement rests upon the lowest of the tier of steps leading down to the bath, and apparently the figure would have been about on the surface of the water when the bath was full. Unfortunately it is so much defaced as to be beyond identification, though probably it may have represented some deity to whom the bath was specially dedicated. The monument is exactly equidistant from the two ends of the bath, and with the exception of the figure is well preserved, like the basements of the massive pillars which are coming more prominently into view as the rubbish is removed.

Our readers will remember that a few months ago (*ante*, p. 176) a description was given of one of the fine old carved oak entrance-doors of the church of SS. Peter and Paul, or of the Priory of Taunton, and it was stated that there was every reason to believe that the fellow door was yet in existence. Mr. Jeboult, writing to the *Somerset County Gazette*, says that it has been found, and that it turns out to be just what was predicted. It contains a large carved figure of St. Peter bearing the emblematic key; also, on each side-panel, a guardian angel bearing a shield, but the arms on the shield were so wilfully mutilated at the destruction of the Priory that it is very difficult now to distinguish clearly what they were. The one was probably the triple crown of the Pope, and the other the arms of Henry VIII. The rosaries, *fleur-de-lis*, and other decorations of this door vary from the one already described, but are equally beautifully carved, and the drapery panelling on the lower part of the door, and the strange arrangement of the angular braces, all correspond, clearly showing that the two doors formed a pair. The carved rolls of the muntins are most beautifully, artistically, and uniquely arranged, and cannot fail to please the most fastidious taste, and delight the architect and designer. It is proposed to show them publicly in a few weeks. It will be probably remembered that it was stated that these doors were for many years in an old house near Trull. To those interested in ancient works of art attention is called to the very fine collection of

wood carvings in the church at Trull. They were probably carved by the same old monks, as the church was served by the Priory. The quantity of carving is great. Every stall end throughout the church is, or was, carved. The pulpit appears to have been patched with a quantity of fine old work put together in a most inartistic and clumsy manner. It was the custom in those days for the carving to be a labour of years, and many a passing event or noticeable feature has been recorded in carved oak or stone. At the western end of the north aisle are the names of the carvers or officers, and the date of construction in the sixteenth century. The screens are very fine, and contain a large amount of well-executed work.

A meeting of the parishioners of St. Crux, York, was held in the Merchants' Hall on May 2, the Rector, the Rev. T. D. T. Speck, presiding. The Chairman referred to the church as being the oldest in the city, and said that some endeavours ought to be made to preserve the interesting structure from falling into ruin. York being possessed of so many fine monuments and ancient buildings, if on no other ground the church should be saved as a memento of olden times. The entrances to the Shambles and the thoroughfare approaching St. Saviourgate would be widened in consequence of portions of the edifice at each end being given up, which would, in all probability, lead the Corporation to allow a substantial sum of money for these two street improvements. He suggested the appointment of a provisional committee, to lay before the Archbishop of York, for his Grace's approval, architects' plans, setting forth the proposed restoration and street improvements, who should also ascertain the feeling of the Corporation in regard to the latter, of the feoffees, and the representatives of families having monuments in the church, who would probably be disposed to contribute to the restoration. After some conversation, it was resolved to take steps to restore the church, retaining as far as possible its architectural features, and reducing the two sides so as to afford street improvements.

Mr. John Batty reports to the *Leeds Mercury* an interesting archaeological discovery at Rothwell. About a fortnight ago there was levelled to the ground an old plaster and colour-washed house, belonging to the Hon. Mrs. Meynell Ingram, of Templenewasam, situated about the middle of the main street. The foundation of the original structure was a crosswise post and panel framework, filled in with stones and rubble, &c., and upon that laths and plaster. Some of the interior beams were of great length and massiveness, being of old oak, very sound, and as hard and firm almost as iron. Several of them had old mortise-holes, indicating previous use. When a front course of bricks was taken down, the most interesting features of the building were disclosed—namely, a somewhat decorated frontage, and over the doorway a beautifully moulded ornament confined within a small half-pointed moulding; but the whole is enclosed within a diamond or lozenge-shaped ribbed moulding, 31 inches in length and 26 inches across from angle to angle. At each of the corners is placed an acorn, in the lower part a *fleur-de-lis*, and in the middle the Tudor rose

(probably), and leaves, and a bunch of grapes finishes the upper corner. The whole grouping and arrangement is floriated and artistic, after the Italian or Renaissance style. There are several examples of the use of such floral and fruit representations in the ceiling of the house occupied by a Mr. Kirkby, in the same street, being of early Stuart date; also over the mantelpiece of the Old Hall at East Ardsley, *temp. James I.*, and on the lower part of a gravestone in its churchyard, 1658. The plaster of the demolished house at Rothwell, under consideration, was not thick, but very hard and tenacious in quality. Other simpler markings, such as scallop and scroll work, &c., filled up the groundwork of the plaster at intervals. This ancient mansion has been one of no mean order in its palmy days; and standing back from the street, it had garden land at front (lately built upon). It seems probable that a family of gentry named Sayvel, or Savile, once occupied it, for a croft in connection with the house was called "Sayvel Croft." On reference to the church registers, we find that "John Sayvel, gentleman, was buried at Rothwell, on the 28th day of May, 1584." This house about 100 years afterwards was enlarged at the west end, and at the back by stone additions, probably done in Charles II.'s or James II.'s days. Judging from the style of window mouldings, mostly blocked up in more modern times, it had still further been altered.

The fine old church of St. Mary, at Newton Solney, was re-opened on Easter Monday afternoon, after having been for eighteen months undergoing a thorough restoration and innovation, under the direction of Mr. F. J. Robinson, architect, of Derby. Newton Solney is mentioned as one of the chapels of Repton in 1279, but there are fragments of the building bearing traces of a much earlier day. It was held by Sir Norman de Solney, under Robert de Ferrers, in the reign of Henry III. About the reign of Henry VIII. the manor was purchased by the Leights, from which family it descended by marriage with the heiress to Sir Simon Every in the reign of James I. After the dissolution of Repton Priory, the inappropriate tithes seem to have gone with the manor, which, together with the patronage of the benefice, has been recently purchased by Mr. Ratcliff. The church itself exhibits every variety of architecture, from the Norman work of the twelfth century, the thorough Early English merging into the Decorated styles of the fourteenth century down to the Perpendicular period. Traces of Norman work are to be found in the lower arch on the door of the north aisle, and on various pieces of moulding built into the walls of the chancel. The lancet window at the west end of the north aisle is of the next period, and would date about 1230. The greater part of the present church was built in the fourteenth century. The nave pillars and arches, the jambs and label mouldings, the east window, the buttresses generally, and the coping mouldings of the south aisle parapet, are specimens of the work of the early part of that century, about 1330; the tower and spire were erected towards the close of the century. The work of last century was even represented by a red brick south porch. The east window of the chancel was put in about 1862. Three knightly monuments impart an air of interesting antiquity to the interior of the edifice. On one of them the details of plate-

armour, with the under-shirt of mail, as worn in the last quarter of the fourteenth century, may be studied with advantage. In the work of restoration, Mr. Robinson's main object has been to retain every feature of the old church, and any additions which have been made correspond in style to the old portions of the church to which they are attached. The south aisle has been extended to the south and east, and the organ transept has also been extended. In excavating the foundations for this extension, several interesting monumental slabs were found, which have been cleaned and placed on the floor of the tower. New open timber roofs have been placed over the church, and the walls cleaned of plaster and colour washing. The church has been re-seated with open pitch pine pews, and the floors laid with tiles. A new oaken pulpit, on a stone basis, has been added, and Mr. Robert Ratcliff has given a new reredos of unique appearance. It is of red stone, inlaid with marble slabs, and bears the commandment tablets and an appropriate text. Two painted glass windows have been inserted in the south aisle. The recumbent effigies which were placed in various parts of the unrestored church, and which were then evidently not in their original position—one of them being placed in an upright position against a wall—have been placed in the lower part of the tower. The tower arch, an interesting specimen of Norman architecture, which had given way, and was entirely filled up with stone to support it, has been opened out and the supports made good. The level of the floor of the church has also been lowered about eighteen inches, to show the base of the columns.

During the last twelve months St. Idloes Church, Llanidloes, has been undergoing restoration under the plans drawn up by the late Mr. Street. The church is situated in the north part of the town at the back of Long Bridge Street. It overlooks the river Severn at a point where a tributary—the river Clywedog—joins it. The original building was a straw-thatched wooden one. The tower and some of the windows and rafters of the north aisle are believed to have formed a part of the church as it existed prior to the Reformation. This north aisle has now been entirely rebuilt, with a new roof, and has fine tracery windows. The west door has been replaced by a new oak one, and is now the principal entrance. It was above this door that the gallery was erected by Mr. Pugh, and the organ built upon it. The gallery was directly under the tower, and the belfry was above, while underneath was the vestry. All this has been swept away. A large window has been let in over the west door. A very old font has been placed on a pedestal facing the west door. The vestry has been removed to the far end of the north aisle, behind where the organ has been rebuilt. There are three entrances; formerly there were only two, the one on the north side having just been added. The south entrance is through a porch, and contains a stoup, which was used before the Reformation as a receptacle for the holy water. On the south wall some new tracery windows have been put in. One of the most attractive features in the church is the grand roof. It contains excellent specimens of early English piers and arches. The roof is high pitched, the principal rafters resting on hammer beams resting upon the walls, which have

two sets of wall plates, one upon the internal, the other upon the external face of the wall. The hammer beams are further supported by spandrel pieces resting upon the corbels fixed in the wall about four feet below the hammer beams. The principal rafters have wind beams and richly moulded circular ribs passing under them, which impart to the roof a vaulted appearance. The purlins which support the common rafters are framed into the principals, and the common rafters are tenoned into the purlins, which are richly moulded, as are also the mullions, which are of equal size with them, dividing the roof into a number of compartments, which are panelled with oak. The ends of the hammer beams are ornamented with exquisitely carved figures in wood. Several of the figures have wings, while some that were in a dilapidated condition have been replaced by new ones. One of the figures has what appears to be a hatchet and spear crossing each other, with a crown of thorns encircling them at the point of intersection. Underneath this figure, just above the corbel supporting the spandrel, is a carving representing a bird of prey picking out the eyes of a victim. On the south side is a representation of the hands, heart, and feet of our Saviour, symbols of the five wounds. There is another bearing the cross, with two ladders. The chancel is an entirely new addition to the church. The east window, supposed to have been brought from Cwmhir Abbey, has of course been taken down. Some of the old material has been used in the new window, but the latter has been constructed on a more elaborate scale. The roof has been carried over the chancel on the same design as the remainder, and with the same material. New figures have also been carved after the fashion of the old ones, and the figure in the north-east corner represents the founder, St. Idloes, in priest's robes, with book in hand, while in the opposite corner is the figure of a Welsh chieftain, with a shield and knife, while by his side is a bullock's head. The north aisle is separated from the nave by five pointed arches of sandstone, supported by piers, having columnar facings of small shafts and capitals ornamented with palm leaves and other designs, which up till now have been hidden by coarse limewash. All this has been removed, and the beautiful workmanship presents its original appearance. The piers incline to the form of a lozenge. Each one has facing of a cluster of three-quarter shafts at each corner, and a similar cluster of like shafts on each of the four niches, forming altogether a pier of great elegance. The church has been entirely re-seated. The floor has been entirely relaid. The tower, situated at the west end, is a plain, square one. It has strong sloping buttresses, and is surmounted with a wooden belfry, which rather detracts from the appearance of the exterior.

The old registers of St. James's, Clerkenwell, are now being transcribed for the Harleian Society. These registers abound in interest, since, during the sixteenth and seventeenth centuries, many persons of importance were resident in that parish. They may possibly be printed by the Society next year. Any person specially interested in their publication may obtain further information on application to the Society's printers, 140, Wardour Street, Oxford Street, W.

Another relic of Old London has passed away.

Stockwell Park House, in Stockwell Road, an old and fine mansion of Queen Anne's time, has been lately put up to auction and sold, along with its Italian garden, lawn, and kitchen garden. Over the front entrance are the arms of the Angell family, to whom the estate belonged, and who gave their name to Angell Town at Brixton. With the arms of Angell impaled are those of Sir John Gresham, a near relative of Sir Thomas Gresham.

The parish church of Timberscombe has been reopened after restoration. The church, which is in the Gothic style, was built about 1450. The whole church has been stripped of plaster and painted, the windows restored and glazed, and the segmental arches in the bell-chamber of the tower taken out and replaced by freestone windows with louvre lights. The old parapet of the tower has been removed, and replaced by one of stone. The roofs of the porch, nave, and south aisle are almost all new. The gallery has been removed, and the whole of the old seats have given place to new ones made of pitch-pine, some of the old seat-heads being, however, again used, and the new mouldings carved after the original design. The font (dated 1450) has been restored, and the screen, which was in a rotten state, has been repaired and decorated. In addition to the above, two painted windows have been placed in the edifice. One of these is in the nave, and the other in the east-end.

An interesting discovery of ancient pottery has been made at the Castle grounds, Barnstaple, in excavating for a slight alteration. The pieces were found at a depth of about five feet, being probably the level of the ancient site. Mr. Hiern has cleaned and sorted the pieces, and succeeded in arranging a sufficient number to get at definite designs. The chief number of pieces appear to be those of dishes of varying sizes. They are made of red clay, with a layer of white, on which patterns are marked. The outer portions have ornamental borders of a circular or running curve pattern, and the inner portions bear conventional flowers and birds, and although roughly done it shows much artistic effect. One of the pieces, forming half a dish, bears the figures 16—, and probably the other half would bear the remaining figures of the year, intimating the 17th century, but the general character of the pottery indicates that it is of an earlier period. Amongst the other pieces is a small pitcher, of good form, but rough and excellently glazed, and other bits show a glaze which is unusually good and rich in colour. Lamp stands and similar things seem to have been a common manufacture, with pipes, one of which, of small dimensions, was found. During the excavations in the North Walk, not many yards from the Castle, several bowls of pipes were dug out, and on the bottom nib, which was unusually large, was the stamp "Barum," but the bowl found at Mr. Hiern's has no mark on it. All the pieces bear the mark of the knife, and are of course somewhat clumsy in make. It is presumed that where the Castle House now stands, was a pottery in the 16th century, that the spot of the excavations was a rubbish heap, and that the tide, now shut off by the railway, washed close to, if not over it, as many of the pieces have rounded, water-washed edges.

The restoration of the chancel of Holsworthy parish

church is rapidly approaching completion. It appears that the first religious foundation on the site of the present church was a little Norman oratory or chapel, built about A.D. 1130; it probably stood where the nave now is, and in plan was a plain oblong structure without aisles, its walls being pierced with narrow semi-circular headed windows. The jambs in their recessed single columns of the entrance door to this chapel still remain, and serve as the inner door-case of the south porch. The Norman chapel was pulled down about 1250, and a church in the Early English style was erected on its site, increased accommodation being provided by the addition of a south aisle to the nave, thrown into it by the present arcade of four equilateral arches which spring from massive low octagonal piers, with moulded caps and bases. At the eastern end, divided from the nave by a plain stone arch, was the chancel, or choir, and at the western end of the nave a tower was probably erected, but no vestige of it remains. The present tower was built about 1450, in the Early Perpendicular style, and later on, in the same style, the porch and the tracery of the windows were renewed. One dilapidated window, at the west end of the aisle, remains. About the year 1450 the Tremen chantry chapel, dedicated to St. Mary, which stood near the church, was removed into it, and its walling stones were probably used in the restoration of the church at that period. Holsworthy was mentioned as a Deanery in Pope Nicholas's taxation, 1288-91, and the parish registers date from 1563. Of the three periods or styles of architecture of which the church has traces remaining, those of the Early English time are the most complete, and it is this style that has been adopted in the restoration of the chancel and the Honey and Cory windows, and which it is proposed to continue in the restoration of the nave and aisle; but for the porch doorway, the Early Perpendicular is adopted, it being of later construction. The church would appear to have been last repaired in 1808, some of the windows being badly rebuilt, and square-paned wooden window frames placed in the window openings in lieu of the granite tracery of the 15th century.

The Bill prepared and brought in by Mr. Borlase, Mr. Bryce, Mr. Cochran-Patrick, and Mr. Mellor, to make provision for the better preservation of ancient parochial registers of England and Wales has been published. Under the provisions of this Bill every existing register which shall have been kept in any parish prior to the 1st of July, 1837, and every transcript thereof now existing in the registries of the various dioceses of England and Wales, shall, from and after the passing of this Act, be under the charge and control of the Master of the Rolls, on behalf of Her Majesty, and shall be removed to the Record Office; and as regards all bishops' transcripts of a date prior to that above-mentioned, and such of the registers as were made and entered prior to January 1, 1813, the Master of the Rolls shall issue warrants to the several persons having the care of them, ordering such persons to allow the same to be removed from their present places of custody, and deposited in the Record Office. Such registers as were made and entered from January 1, 1813, to June 30, 1837, inclusive, shall remain, it is provided, in the custody of their present legal custodians for a period of twenty years from the passing of the Act, after that time to

be transmitted to the Record Office. The provisions of this Act will apply to registers of baptisms, marriages, and burials of cathedrals and collegiate churches, and chapels of colleges and hospitals, and the burial registers belonging thereto, and to the ministers officiating therein. The Act provides for the proper keeping and indexing of the registers, and fixes the fees for searching the same, with other provisions. The title of the Act is "The Parochial Registers Preservation Act, 1881."

The old church of St. Michael, Winkle, Cheshire, built in the reign of Charles I., altered about the year 1790, again altered, reseated, and a tower added about the year 1820, and then only a plain, square, barn-like erection, with a flat ceiling, was reopened on the 13th inst. by Bishop Kelley, acting for the Lord Bishop of Chester, after entire restoration.

A letter has been communicated to the *Times* from a correspondent in Rome, referring to excavations commenced some years ago in the Baths of Caracalla. They were carried on vigorously for some time, but after a year or two the works were slackened, then they were stopped, to be recommenced as opportunity might permit, and they have since been continued in a more or less desultory manner. The discoveries made have been highly interesting. Extensive remains of the beautiful and varied mosaic pavements have been uncovered; large fragments of the granite, porphyry, alabaster, and white marble columns which supported the vaultings have been found; portions of the richly carved cornices and other architectural features, with a number of the capitals, have been dug up; vestiges of the wealth of costly marbles, giallo antico, africano, and other varieties with which the walls were panelled, have been found *in situ*; the uses of many of the rooms have been demonstrated by positive and negative evidence; the great tepidarium and the frigidarium have been cleared, so that all can recognize their principal features; and, further, the removal of the ten feet to fifteen feet of accumulation lying upon the floorings has enabled one to form a better, and indeed a complete idea of the height of the walls and vaultings and the vast grandeur of the larger chambers. But it is only recently that, through the extension of the works to the foot of those two gigantic piers towering aloft on the western side above all the other parts of these Thermae—the remains of an immense circular hall, which, according to the great weight of archaeological opinion, was the Laconicum, or hot-air bath-room—that any discoveries adding materially to what was already known have been made.

Mr. W. E. Surtees has secured for the Somersetshire Archaeological Society a magnificent Japanese painting in silk, representing "The Death of Buddha." The picture, which is very ancient, formed part of a large consignment of Japanese art treasures taken from the temples and other old buildings in Japan during the civil wars that distracted that country about ten years ago.

The last service in the quaint parish church of South Barrow, Somersetshire, was held on Sunday, April 30. On Monday, the contractor commenced the work of demolition. The church is to be entirely re-built.

A portion of the ruins of Harlech Castle is now being restored, from designs by Mr. Thomas Roberts, who has taken great interest in the work, and made the ruins his study. The doorway, and the window in the façade of the state apartments, now represented by a gap, will be completed in strict accordance with the general design.

A local tradition connects the first scene in act iii. of the *First Part of Henry IV.*, laid at "Bangor: The Archdeacon's House," with an old building in the High-street, with the very modern name of the "City Vaults." A room is shown to visitors, in which they are gravely assured the memorable interview between Hotspur, Worcester, Mortimer, and Glendower occurred. The house is now undergoing considerable structural alterations, but the owner and his architect are, we are told, "studiously preserving the old room as intact as possible."

The beautiful church of North Curry, standing upon an elevated site overlooking the moors, and commanding an extensive view of the surrounding country, has been restored. The ancient edifice is a sort of quarter cathedral with its octagonal tower, its picturesque bulwarks of massive design, its magnificent nave and transepts, its richly moulded and canopied arches. In the work of restoration the greatest care has been taken to preserve all the more remarkable features of the church. The original oak roof still exists immediately under the tower. The decorated part had in pre-Reformation times been immediately over the rood-loft, forming a canopy for the rood, and overshadowing the screen and loft which in bygone days were there, but demolished by fanatical religious enthusiasm. The higher altar is considered to be almost unique, scarcely any church in England having been known to exhibit similar features. The earliest portion of the church is the door in the north aisle, and so ancient is it that it is uncertain whether it did not form part of an original Norman church which existed in the twelfth century, but there are no other traces of work of that date. The church had evidently been mainly built at the end of the thirteenth century, to which period belong the tower and north transept, and several portions of the walls of the building, these being the principal parts now remaining of the building as it existed then. The church has been altered since then at several subsequent periods, chiefly, it is believed, in the early part of the fifteenth century, to which period belong the outside parapets, which give to the church so marked a character externally, and at that time most of the windows were inserted. The north aisle has an original oak panel roof of exquisite design, and especial care has been directed to the restoration of it. The other roofs are new, but they have been constructed so as to harmonize with the old ones. Amongst other interesting objects are the old hinges of the church, which are of very ancient but doubtful date. They are now in the western door. It is also worthy of note that while the work of restoration was carried out in the north aisle a fire-place was found at the west end, showing that there had been a priest's chamber in that part of the church, a most unusual circumstance—almost, indeed, unique—for although there are two or three cases in the country where this has been found, they are extremely rare. In removing

the plaster from the walls above the arcade, and which disfigured that portion of the building, some remarkable clerestory windows were discovered. These windows are small and oval-shaped, and their object is not very clear. In the north aisle is a monumental effigy, the identity of which it has baffled the researches of archaeologists to discover. The tomb is a costly one, but its date cannot be ascertained, and its history is hidden in the obscurity of a long past age. In the north side of the chancel is another figure, which has also baffled the speculations of antiquaries. It is supposed to be that of the founder of the church, and its greatest peculiarity is that it has got a hand on each shoulder. The meaning of this has been given as pilgrim's badges. A new oak roof has been erected in the chancel, which has taken the place of a ceiling one, and it now corresponds with the early roof of the building. The arcade and wall of the north aisle was in such a state of dilapidation that it was almost crumbling to pieces, and it required re-construction. It may be mentioned that the floor in the chancel has been lowered considerably to its original line. The stalls are entirely new, as no remnant of the earlier stalls existed. The doors are also new. The door leading to the rood-loft has been opened up. The vestry has undergone a thorough restoration, the ceiling and roof being entirely new. A peculiar tablet, in commemoration of the Reeves' feast, which was fast mouldering to decay, has been preserved. Amongst other peculiarities in connection with the church it may be mentioned that when the church was cleared out for the work of restoration evidence was found of a very handsome piscina in the south transept, showing that at one period there must have been an altar there. Another piscina was discovered on the north side, and it has been restored. It may be mentioned that the base of the large piers under the tower were found to have been so cut as to provide seats around them. These seats are supposed to have been occupied by mutes. They were completely hidden from view before the work of restoration began, but now this very ancient feature of the church has been brought prominently into view, and the sittings are placed as in days of yore.

We can now say something more about the restoration of the church of St. Paul, at Staverton, near Totnes, re-used for Divine service on Easter Sunday. (See *ante*, p. 177.) Consisting, in the main, of Perpendicular work of the fifteenth century, Staverton boasts of a church of no mean architectural pretensions. The walls have been neatly stuccoed internally, the windows are in many instances new, the noble north and south arcades have been carefully cleaned and mended, and the various aisles and approaches have been floored by encaustic tiles. The font has been taken down, and carefully refixed in the north-west corner of the north aisle. Staverton has long been famous for its handsome rood-screen, which, as regard detail and general appearance, is very similar to the one dedicated to St. Thomas à Becket at Dodbrooke. This screen at Staverton, which has also appended to it a couple of fine Parclose screens, is upwards of fifty feet long. Rotten beyond repair in its lower parts, and sadly knocked about by successive ages of Vandals, this exquisite remnant of the art-work of the Middle Ages has sorely needed repair.

Its screen has been placed into the hands of Mr. Harry Hems, the well-known church carver of Exeter, and that artist is now diligently repairing it. The whole fabric has been lifted by jacks, and a new and massive sill of heart-of-oak has been put in, resting upon a stone base, the entire length. The paint and dirt of the body of the screen have been cleaned off, and every missing *patera*, or mutilated running enrichment, has been tenderly cared for, and made good wherever deficient.

The parish church of Marlingford, Norfolk, has been re-opened, after extensive restorations from the plans of Mr. Edward Bourdman, of Norwich. The north aisle, which, for more than a century, had been levelled to the ground, has been rebuilt, and at the east end are new vestry and organ-chamber. The walls of the nave have been repaired, and a new roof erected upon them. The north porch has been restored, revealing a good specimen of a Norman doorway. The interior has been refitted—new stone pulpit, brass lectern, oak communion-table provided, and the church is now seated with chairs. The font, an Early English structure, has been restored, and the east window has been refitted with cathedral glass.

On May 1, a vestry meeting was held in St. Michael's Church, Walton, for the further consideration of the question of restoration. The proposition is to thoroughly restore the church, and increase the accommodation in the chancel. After discussion, it was decided to seek estimates for the work required to be done in three sections, the same to be submitted at an adjourned meeting on June 7.

The *Standard* publishes a rumour which may prove of great interest for archaeologists. If we understand a rather confused statement, information has been received in Paris that M. Charnay, a French explorer, has discovered in the forests of Guatemala a city still occupied by the Indians who built and carved the giant structures, now lying in ruins, over so wide a space of Central America. The news seems too good to be true, but the legend of the existence of such a city has been most persistent. Guatemala is much of it unexplored, and the Indians, if desirous of keeping such a secret, would not hesitate to make of the murder of any one who entered their territory a traditional custom. Only, as the object is to keep their organization alive until the Europeans depart, how did they happen to spare M. Charnay, and allow him to communicate with the external world?

The handsome old parish church of Tring has been formally re-opened, at the conclusion of a course of restoration which has been performed in sections at intervals extending over the last twenty years. The actual works were commenced in November, 1861. The church is of very considerable antiquity, and there exist remains sufficient to prove that a very beautiful church stood here in the later thirteenth century period. In the north wall of the chancel is a good moulded lancet window, recently opened out, repaired, and reglazed; this is undoubtedly in its original position. The south doorway is an accurate reproduction of an original one, which, however, is believed to have been shifted in position and re-used in the fourteenth-century enlargement, on account of

its exceptional beauty. In the recess in the north aisle wall is some exceedingly rich carved and moulded fragments of a cusped and canopied arch stone and a foliated capital; these were found embedded in the old north walls when pulled down. In the fourteenth century it evidently became necessary to enlarge the church, and the south aisle wall was extended to its present width, the lower portion being of this date. The north aisle was also extended, and its west wall and its window were of this period; curiously enough there were found in the pulled down north walls some of the capitals and column and arch stones of the ancient fourteenth-century arcade between the nave and aisles. These are carefully deposited in the vicar's premises, and it is proposed by the architects to re-use these in the future nave of St. Martha's Church, already commenced in that style. It has been most interesting to discover during the recent works the lines of the former stone water tabling, which was over the high pitch-roof of the nave and the flat lead-covered roofs of the fourteenth century aisles. In fact, so sufficient are the data, that a reproduction could be made of the nave and aisles as they stood in the fourteenth century. As to the tower, an earlier one is not known than that of the late fourteenth century, of which the fine arch and former west doorway, now restored, exist (a fragment of the ancient stone is retained in its jamb to guarantee its antiquity). The restored buttresses were found in their lower portions to be moulded in conformity with this date, as were also fragments of a richly moulded double plinth (removed some few years ago when the present plinth was built). Whether or not the tower was then finished it is not possible now to say; the period of the building of the lower portion would be during the episcopate of Bishop (afterwards Cardinal) Beaufort, of Lincoln, and for this reason his head has been recently carved on one of the blocks of the label of the doorway. The somewhat unusual vaulted ceiling of the lower stage is to be noticed. The south porch is of this date, and it will be noticed that portions of the ancient arch and jambs are retained in its restoration. Coming now to the fifteenth century, the clustered shafts and bases of the arcades are very beautiful, though rather rude in execution, as are the shafts and corbels of the clerestory, and the fine eastern windows. However, during the restoration certain evidence has been discovered (by the finding of numerous real fifteenth century moulded stones used as bonders in the wall) which proves that for some unexplained reason it was found necessary to rebuild the aisles in the latter part of the sixteenth and in the early part of the seventeenth century, and that the ugly side windows of the aisles and chancel are of this date, and this discovery explains also what was a puzzle in the chancel before its restoration, for then the fine old fifteenth-century roof cut across the chancel arch, having been replaced on walls curtailed from their original height. The roof is now new, and exactly like the old, and at its original height. The windows however were not altered. Very fortunately, and probably from economical motives, the fine old roofs put up in the fifteenth century were allowed to remain. That now over the north aisle is of this date; those over the nave and south aisle are exact reproductions of the ancient roofs. Fortunately, too, there

were discovered in the rebuilt walls some ancient jambs and tracery, heads, and transoms of the original fifteenth-century side windows, sufficient to restore their ancient design, working into them again the old stones where possible. It is a curious fact that some of the stones discovered were incomplete ; the mason had made mistakes in working the tracery, and these stones had been cast aside and used in the walling. One of these stones is re-fixed in the recess in the north aisle. There was formerly a sixteenth century doorway in the north aisle, and a similar one in the chancel ; this last was removed a few years ago, when the walls were under-pinned. The upper stage of the tower is of late fifteenth century date, poor in details but very good in its low, massive proportions ; the chequered flint and stone parapet is an exact reproduction of the old decayed one ; on its flat roof is a low spire, possibly the top of a loftier one, for a lofty one was clearly intended by the stone angle arches being formed to carry it under the belfry. Many ancient tiles have been discovered, and are laid in the floor of the north aisle, near the great Gore monument. Their patterns have been reproduced in the rich pavement of the chancel. There was then a rood screen, the stairs and doors of which now exist. In 1880, the general restoration of the whole exterior was resolved upon. Acting on the advice of the architects, Mr. Carpenter and Mr. B. Ingelow, Mr. Carpenter examined every stone, and placed his mark on each one which could be retained. All other stones of the tower and its buttresses were then replaced with new Ancaster stone, following implicitly the old outlines. The design of the ancient chequered parapet was found under the cement, and reproduced ; much of the upper part of the turret staircase had to be rebuilt. The flint facing was found to be sound, and has been re-pointed. The tower roof has been repaired and re-leaded, and the bells rehung. The nave next received attention, and it was found that owing to the rotten foundations and interments the arcade was wholly unsafe ; the columns leaned over most alarmingly to the north, and were much crushed. The ancient clunch columns being proved too weak for their work, Portland stone was substituted, and the old columns and their bases are removed to Long Marston, and will be rebuilt in its new church. During the pulling down, the ancient design of the nave parapets was discovered, and is now reproduced in the new parapets. The dangerous inclination of the north aisle wall was thus investigated, and it was found to increase daily ; there was no other course, therefore, than to rebuild it, introducing the ancient design of its windows. The old banding and buttress stones were reinserted where possible, and the fine ancient roof was reconstructed and fitted to the now upright walls. During these works the inclination northwards of the south arcade wall begun by injury to its poor foundations, and the dragging of the defective north wall was found to be increasing, and the piers began again to crush their bases, and to split vertically. Shoring was erected, and all the columns (except one taken out in 1875) were taken out and rebuilt in Portland stone on new foundations. The porch was also then taken in hand, and for the greater part rebuilt in conformity with its ancient remains and the

style of its period ; the south aisle parapet is renewed like that of the north aisle and chancel ; and the north-east turret has been carefully repaired and its parapet renewed in stone, and the vestry has received a new parapet.

An inaugural meeting of a society, under the patronage of the Archbishop of Canterbury, for preserving the memorials of the dead, was held on May 10. The main objects are to preserve and protect memorials in parish churches and churchyards, especially where the branches of the families commemorated have died out. Various collateral objects are enumerated in the official circular bearing the names of a long list of influential persons as vice-patrons, council, and officers, with Mr. W. Vincent, of Belle Vue Rise, Norwich, as Secretary. Subscriptions of not less than one shilling per annum constitute membership. Mr. Stanley Leighton, M.P., presiding at the opening of the meeting, spoke of the loss to the country in permitting the decay and removal of monuments of great historical and social interest. Lord Carnarvon, on arriving at the meeting and taking the chair, mentioned particularly an instance among many where the vicar paved his coach-house with some of the tombstones, and the floors of the cottages in the village had been served in the same fashion. Earl Beauchamp moved, and Mr. Beresford Hope seconded, a resolution, which was agreed to, commanding the society to public support, and especially to the sympathy and co-operation of the clergy of all classes. It is curious to note that Mr. C. Roach Smith and Mr. Fairholt many years ago drew attention to the need of such a society, and in his forthcoming volume of *Retrospections*, Mr. Roach Smith recalls these early proposals.

A leaden facsimile of a seal was found near Morpeth, having in the centre a bear chained to a tree, the arms of Berwick-upon-Tweed, with the legend "Sigillum dni Henrici dei gra. reg. anglic et francie, et dns hibernie, de terra sua ultra . . ." It is doubtless the great seal of the Chancery of Henry IV., at Berwick, for the administration of the part of Scotland he had seized and held. Henry IV. was the first of that name styled King of France. The seal is not known at the Register House, Edinburgh.

While excavating in Bunbury Churchyard, the sexton has discovered a carved life-size figure of a woman in a fine state of preservation. The figure stands upright, with one hand engaged in pressing doves to the breast, while the other drops naturally to the side. Her hair falls in rich profusion, while one lock is gracefully brought forward. A mantle depends from the shoulders with exquisite crimped work at the base. The figure is very beautiful, and speculation is rife as to whom it represents.

Very satisfactory progress has been made in the excavation of Silchester ruins, Berkshire, and some interesting relics have been brought to light. These include a sacrificial knife, an urn containing ashes, pieces of glass, nails, a baker's oven, and a bath.

Lieutenant-Colonel George Poulett Cameron, late of Cheltenham, who died on February 12 last, bequeathed to the Society of Antiquaries of Scotland numerous war relics and articles of antiquity ; and he requested that H.R.H. the Prince of Wales will be

graciously pleased to accept his Order of the Tower and Sword, formerly belonging to George IV.

The Duke of Devonshire has sent a liberal donation to the fund which the Vicar of Tideswell, in Derbyshire, is endeavouring to raise for the restoration of the old parish church in that remote township. The church is nearly 700 years old. Its chancel contains some curious monumental relics, effigies, and brasses, and its peal of bells is the finest in the country.

About two years ago, a sale took place at the vicarage of St. Mary Magdalene's Church, Taunton, at which an unregarded, worm-eaten old violin, in case, with bow, was sold to Mr. Griffin, landlord of the Old Inn, for nineteen shillings and sixpence ; it has recently been purchased of Mr. Griffin by John Skelton, of Plymouth, for the reduced sum of fifteen shillings. John Skelton, who has made the violin a great study from eight years of age, deems this worm-eaten instrument to be the most pre-eminent for its vibration and dulcitude of tone that has ever come under his notice, and is enabled, without the slightest exaggeration, to place its intrinsic value, at the lowest, at three hundred guineas. The instrument has no date on it ; and it is supposed that its origin has, for a great number of years, been buried in obscurity. It is in excellent preservation. John Skelton adds that seventeen years ago he became the possessor of a famous Cremona under very similar circumstances.

On May Day, the children of Wattlesborough school were early astir gathering flowers to make a garland and dress for the May Queen. The device for garland was a perambulator covered entirely with flowers, the apron being exceedingly prettily arranged. The Queen wore a wreath of roses and spring flowers. The girls wore crowns of flowers, and the boys had their hats ornamented with bouquets. They walked in procession from the school to Cardeston and made the first call at the Priory, where they sang a few songs. After calling at several other places they commenced the homeward journey.

For a goodly number of years May Day has stood out most prominently in the pretty village of Al-brighton, especially among the little folks, as a holiday, and judging from the manner in which the anniversary was kept up this year, the ancient practice of crowning the "May Queen" seems to have lost none of the zest and joviality which has characterized any of its former celebrations. On Monday, unfortunately, the weather was at times very unpropitious, but despite this the usual programme was gone through. A procession, headed by the band of the Patshull Rifle Volunteers, started from the vicarage at one o'clock ; next to the band came respectively the "heralds," a page on a donkey, and champion. Then came the Queen of May, seated on a pony (under a canopy carried by four bearers). Following the Queen was the venerable vicar and twelve maids of honour ; and next the school-children. The procession marched through the town, visiting the residences of some of the chief inhabitants, and afterwards returning to the grounds adjoining the vicarage. Here a maypole had been erected and gaily dressed with flowers and evergreens. The usual custom of "Crowning the Queen" having been accomplished, the band played the National

Anthem. The May Queen, dressed in pink gauze, looked very pretty indeed, while her twelve maids of honour were attired in white, trimmed with blue sashes, bows, &c.

The advent of the month of May was celebrated as usual at Knutsford, on Monday, by the coronation of the May Queen on Knutsford Heath. The ancient and interesting ceremony was observed with all the pageantry of former years, and several troupes of morris dancers took part in the festivities.

A beautiful collection of ancient needlework was exhibited at St. John's Hall, Penzance, on April 12 and 13, for the benefit of St. Peter's Church, Newlyn, by Mrs. W. C. Borlase. The needlework exhibited was mainly of the seventeenth and eighteenth centuries, and collected in Cornwall. One of the most interesting exhibits was a cap of Margaret of Anjou, an ancient heir-loom, we believe, in the Borlase family. Some very curious christening robes were also shown. A singular copy, in embroidery of the sixteenth century, of the well-known emerald portrait of our Lord attracted much attention. Some ancient Court dresses were exhibited by Mrs. Gosling ; and there was a large collection of pictures in needlework, in most cases the faces being painted, but the hair and figures done in needlework. Some of the point lace of the last century was very fine. On the whole, the collection was probably the best of its kind ever exhibited in Cornwall. 

## Correspondence.

### THE LONDON WALL—LUDGATE HILL.

As the matter has not received that degree of attention which it unquestionably merits, I venture to address to you a few lines upon the recent demolition of the old Wall in St. Martin's Court and Little Bridge Street, Ludgate Hill. Your readers will recollect that the southern end of the Court was obliterated upon by a mass of brickwork, partly coated with plaster ; this had in its eastern face a niche or recess—perhaps for the deposit of porters' burdens. The abutment supported a portion of the upper premises of the Cock Tavern, and encroached upon the passage which led from the Court to the Blue Last Tavern and Pilgrim Street beyond. A covered way passed from the end of the Court westwards down to Little Bridge Street, and for about fifty feet of its length had along the northern side the ancient structure that has now well-nigh disappeared. This Wall was eight and a half feet thick by nine or ten feet high. Broken off a little above Dolphin Court, it yet continues at a considerable depth below ground to the northern end of the Chatham and Dover Railway Station, in Bridge Street. Faced with brick-work of a later date, the Wall was composed of large flints, walling, and rubble, with a considerable proportion of chalk and mortar. These are of so excellent a quality, that they will be entirely used again for the present works, which include the opening up of a carriage way from Pilgrim Street through Little Bridge Street to Blackfriars.

I believe it is the opinion of many eminent antiquaries, that the Wall is *not*, for its whole

length, at any rate, a relic of the later Wall which the Romans built around London about the year 365 A.D., when Valentinian was Emperor of the West. To the London of that time they had given the complimentary title of *Augusta Trinobantum*—conferred upon so much of the capital as having extended across the river and along the left bank of the Thames had soon become larger and more populous than the original *Lundinum*, the capital of the *Cantii*, which occupied the modern Southwark, and is mentioned in the reign of Nero as being a flourishing town, though then neither a *colonia* nor a *municipium*. The earlier Roman Wall may be ascribed to A.D. 306, the year of Constantius's death at York, when Theodosius was governor in Britain. In this district the bow of the later Roman Wall crossed Ludgate Hill, a little to the west of St. Martin's Church, passing northwards between Newgate Prison—where it still forms the eastern limit of the "Birdcage Walk"—and Warwick Square, and southwards along St. Martin's Court to the western end of its river front at a spot by Puddle Dock, near the mouth of the Fleet by Blackfriars Stairs. No existing map or plan of London shows that part of the Wall between Ludgate Hill and the Thames. In Aggas's map, and in many of posterior date, it is replaced with a delineation of the Wall, which until a few weeks ago ran along, and still runs beneath, Little Bridge Street. The origin of this piece of Wall is attributed to the Black Friars, who would seem to have made for their sanctuary a wall starting at right angles from the Roman Wall in St. Martin's Court, and to have employed in part the materials of the more ancient fabric.

The Black, or Preaching Friars, with their prior, Gilbert de Fraxineto, to the number of thirteen, came into England in the year 1221. Introduced by Peter de Rupibus, Bishop of Winchester, to Stephen Langton, Archbishop of Canterbury, at his cathedral, the archprelate bade their prior to preach, and so approved of the sermon that he became their warm patron. Proceeding to London, a plot of ground "without the Wall of the city, by Holbourn, near unto the old Temple" (then in Southampton Buildings), was assigned to them. Here, upon the site of the now Lincoln's Inn, they founded a house and church, fronting Holbourn. Their numerous benefactors included the celebrated Hubert de Burgo, or de Burgh, Earl of Kent, and Margaret, sister to the King of Scots, widow of Geoffrey, earl marshal, who were both buried here, though afterwards removed to Ludgate. At this monastery, in the year 1250, there assembled, to the number of four hundred, a general convocation of the Mendicant Order from all parts of Christendom, and even the Holy Land, to treat of the affairs of the Order. Their board was found for them by alms, they enjoying no resources of their own. For one day the King, for another the Queen, sent them provisions; on other days they were feasted by the Bishop of London and the abbots of St. Albans, Waltham, and Westminster. In the year 1276, Gregory Rokesley, a devout and munificent citizen, then mayor of London, granted, with the concurrence of those whom Fitzstephen calls "the barons of London," to Robert Kilwarby, Archbishop of Canterbury (1272-1278), two lanes

or ways next the streets of Baynard's Castle, together with the ruins of the Mountfitchet Tower, near the Thames, in trust for the Black Friars. Hither the Friars speedily removed, and with the voluntary aid of King Edward I., and Eleanor his Queen, and of others, were soon enabled to erect a new monastery, and to acquire further land in the quarter that retains their name. Here King Henry VI., assembled a parliament; here Charles V. of Spain was lodged when visiting King Henry VIII.; his suite stayed at the Bridewell. Stow speaks of "a gallery being made of the house [Bridewell] over the water, [the Fleet] and through the Wall of the City into the Emperor's lodgings in the Blackfriars;" and here was called the *Black Parliament*. At Blackfriars the divorce of Queen Katharine of Arragon was tried before Campeggio and Wolsey; and here began the parliament by which Cardinal Wolsey was condemned. On the 12th November, 1538, the house and precincts were surrendered to the King. Nine years later King Edward VI. sold the hall and the site of the prior's lodgings to Sir Francis Bryan; in 1549 he granted to Sir Thomas Cawarden, master of the revels, "the whole house, site or circuit, compass and precinct of the late Friars Preachers within the City of London," its yearly value being then computed at £19. (See Strype, *passim*, b. iii. fo. 177, edit. 1720.) The privileges of sanctuary survived, whilst the precincts preserved its independence of the City. In later times its history is identified with the establishment of James Burbage's playhouse, and the opposition thereto of the Puritan inhabitants of the Liberty of Blackfriars.

May 13, 1882.

W. E. MILLIKEN.



#### COMMUNAL HABITATIONS.

Mr. Gomme's interesting and valuable Paper on Communal Habitations opens an important question—How far does this custom still survive in civilized Europe? In Western Europe I believe it has pretty well died out, unless the living on flats in the towns of France or Germany be considered a sort of survival. But among the Slavonians of almost every nationality—Russ, Czech, Lech, or Serb—it may be said to survive clearly and definitely, at least in the family sense. Much of the property in Slavonic land, as is well known, belongs not to individuals, but to communes—in Russia to the Mirs, in other Slavonic countries to "families" of a far larger constitution than is ordinarily understood in England. Even in the upper classes this is sometimes true. Not a few country houses of Eastern Europe may be said no more to belong to an individual person than do the club houses of Pall Mall. They may nominally be vested in the head of the family, but he really holds them in trust for the junior members who have the use of them. In fact, they are communal habitations, even though built in the newest style, and furnished with modern elegances. It does seem curious to note the survival, amid our modern refinements, of primitive Aryan institutions three or four thousand years old.

I am inclined to think that Chysausten, near Penzance, is a British communal habitation, such as is described in the Paper.

W. S. LACH-SZYRMA.

## BRASSES.

About twenty years ago I took rubbings of a number of very handsome brasses which I found in various churches in the counties of Cornwall and Devon. I presented them to a gentleman, who, I think, took them to some exhibition in London. At this date, I regret to say, I cannot remember what churches supplied me with them, especially as, during the short space of about three months, I walked in search of the picturesque—of beauties of architecture—of old churches and castles, or their ruins, knapsack on back, from Land's End to Launceston, and from Launceston all over Central and South Devon, to within twelve miles of the borders of Dorsetshire. But probably some one, seeing my letter, may be prompted to make a *tour of inspection* in re brasses during the approaching summer, which, indeed, is much to be wished; and if so, I hope he will kindly tell us where the best are to be found, and give us their history,—so will he rescue them from the doom of oblivion which now, I fear, threatens them. In these days of restoration and *deformation*, when the spirit of vandalism possesses so many men of all ranks and professions, it behoves us, in case we cannot save the time-honoured ruin or work of art itself, to secure a copy, and to procure a history of it. I trust some gentleman in Cornwall will emulate Mr. Sparvel-Bayly on the subject of brasses ere it be too late.

At Drewsteignton in South Devon, the rector of the parish in those days possessed a *Virginal*, said to be one of only two then in existence. It was found, together with an oil-painting of a former rector (of, I think, two centuries before), in a farmer's outhouse or shed, and the top was a receptacle for nails, horse-shoes, &c. I should like to know if its exact age could be ascertained.

F. W. DAVIS.  
The Parsonage, Blairgowrie, N.B.



## TRADITIONS ABOUT OLD BUILDINGS.

(iv. 33-34, &c. &c.)

I would call the attention of all who are interested in these traces of primitive custom to the striking Roumanian legend told by Mr. E. M. Grant in the *Graphic* (April 8, 1882). It is the story of the building of the Cathedral of Arges (in the thirteenth century), and is by far the most complete form of this worldwide tradition that I have yet seen. Manoli and his nine master-builders were bidden by the Prince of Roumania to erect this strange cathedral, under penalty of being buried alive in the wall in case of failure. Their work was destroyed every night till, to cut the story short, Manoli was warned in a dream to bury the first human being he met with in the wall. That being was his wife. He built her up in the wall; and the legend relates the completion of the edifice and the vengeance which overtook Manoli and his men. The most remarkable part of Mr. Grant's story is that, in Roumania and the neighbouring districts (in which similar legends are found), the belief in the necessity of human sacrifice for the success of a building is still adhered to, and that the victim is known as *stakid*. So firm is this belief that masons to this

day take the measure of the shadow of some passer-by with their rod, and then build it up in the wall, in the conviction that the *stakid* will die within forty days!

To the list of buildings in England to which the tradition clings may be added the little church of St. John sub Castro at Lewes, an ancient edifice perched upon a hill. The constant association of this legend with buildings on high ground (*ANTIQUARY* iv. 279, &c.) would seem to suggest that, in the desire to account for their apparently inconvenient position, this floating legend may have been seized upon and adapted to the particular locality.

J. H. ROUND.

[This is a well-known Roumanian legend. It is beautifully translated from the original in Mrs. Mawer's (E. B. M.) *Roumanian Legends*, recently published.—ED.]

## SITE OF CARCHEMISH.

(v. 108.)

The question raised by Mr. Ainsworth in the March number of the *ANTIQUARY* is interesting, and his view is supported by arguments founded upon much learned and painstaking inquiry. The object of his paper is to claim Cicesium, at the confluence of the Chaboras with the Euphrates, as the true site of Carchemish, and, unless there were two cities bearing that name, which he allows is unlikely, to deny the title to the city of Northern Syria, called also Membyce or Mabug, and later Hierapolis.

The paper, however, bears some marks of hasty, or at least insufficient examination. He says, "Necho (2 Chron. xxxv. 20) had advanced with his ally Josiah against the Babylonians, on the Euphrates, to take Carchemish." That verse speaks indeed of Necho going up to Carchemish; but Josiah was rather the ally of the Babylonians; at all events, he fought against Necho at Megiddo in Palestine. If Josiah would have remained neutral Necho did not desire to quarrel with him; but as Josiah was determined to fight against him, after Necho, who was on his way to Carchemish, had defeated and slain him, he turned back to Jerusalem, and set up Jehoiakim as his vassal on the Jewish throne. Then he marched northward, and, according to Jeremiah's prophecy, suffered defeat himself at Carchemish two or three years later.

But this city could not have been Cicesium: for we learn from the Assyrian records (Smith's *Assyrian Epony Canon*, p. 107 *et seq.*):—

"On rafts of inflated skins a second time the river Euphrates in its flood I crossed. The tribute of the kings on the other side of the river Euphrates—of Sajara, of Carchemish, &c. &c. . . . in the city of Assur-utie-arbut, on the other side of the Euphrates, over against the river Sajur, which all people of Syria call Pethor in the midst of it. I received" . . .

The river Sajur fixes the site, therefore, as being in the region of northern Syria, 150 miles and more north-west of Cicesium; and in these records, Carchemish always appears as one of the twelve cities of the northern Hittites; and just as Belgium has been called the cockpit of Europe, so this district, though from strategic reasons of a very different kind, was the

constant battle-field of the kings of Assyria and Egypt until the former fully prevailed.

The above extract is valuable, also, as determining the site of Pethor, the city of Balaam, and shows that, by "the river of the children of his people," is probably meant not the Great River, but the Sajur, which flows into the Euphrates on its right bank from the mountains of northern Syria.

JOHN SLATTER, M.A.



#### HERALDIC.

In all the cases put by Mr. Parker, D. or G. can quarter A.'s and B.'s arms. If the pedigree were carried further down, so that the male line were to become extinct two or three generations later, the result would be the same.

The rule is that family cannot become extinct so long as it has blood descendants, so that when the male line of a family becomes extinct, the descendants in the female line at once have the right to quarter the arms, because they become, by the decease of the male line, the lineal representatives of the family in question. I do not think it would be easy to find many instances of this right being exercised in modern times, but the numerous quarterings in many old coats—many brought in by marriages with ladies not to be heiresses during their lifetime—could only be accounted for in this way.

F. A. HEYGATE LAMBERT.

Lancroft, Banstead, near Epsom.

(iv. 177; v. 39.)

In reply to Mr. Parker's question about the right of G., to quarter the arms of his grandmother B., I beg to inform him that on the death of E. and F., the children of C., son and heir, G. becomes the representative of the families, and therefore quarters the arms.

A. marries B. an heiress, and carries her arms on a scutcheon of pretence; his son C. quarters the father and mother's arms, as does D. who impales them with her husband R.; but C. dies without issue, thereupon D. has her arms borne by her husband on a scutcheon of pretence instead of impalement, as by the death of her brother C. she represents the family and her children quarter them. Shortly then, G. is entitled on the deaths of E. and F. to carry the arms of both A. and B.

A. FARQUARSON.

Chronicle Office, Trowbridge.



#### CEMETERY BURIAL REGISTERS.

It is always a point of interest to persons of my way of thinking, to know where a noted person was buried. In the old days it was very difficult to ascertain this unless one knew the parish in which the individual died—a fact which was not always recorded. The abolition of intramural interment and the establishment of gigantic cemeteries has rendered identification of the place of sepulture easier; but what pro-

visions have been made for permitting the public to inspect the burial registers at cemeteries? These establishments are of two kinds—some being private companies, incorporated by special Acts of Parliament and others parochial cemeteries governed by a Burial Board. Although the value of the registers may not appear to be very great at present, a time will come when they will be very valuable, and it would be satisfactory to know that provisions exist for their continued preservation and safe custody. Posterity will thank us for taking care of these records. Such at all events is the opinion of

OLD MORTALITY.



#### THE WEBSTER PAPERS.

(iv. 259.)

Since writing on the above subject, I have come across a letter from Lord Jermyn to Lord Digby (dated 5th of August, 1646) confirming the statement as to the large sums borrowed by the Crown from Mr. Webster. The extract is as follows:—

	Gldrs.
"Of Webster, by three obligations, together	100,000
on the Pendant Pearls . . . . .	}
"Of him more . . . . .	43,200
"Of him more, and borrowed since . . . . .	70,000
* * * * *	*
"With Webster, the six Rubies of the chain	20,000
left for about . . . . .	}
"To Webster . . . . .	20,000."

The Pearls and the "great chain of Rubies" are mentioned in the Webster Papers. One is curious to know if these "Pendant Pearls," which were pledged for so large a sum, were the ones which King Charles wore in his ears, and which are so conspicuous in the portraits by Vandyck.\*

J. H. ROUND.



#### CHAP BOOKS.

Mr. Thoms has opened a most important subject in his "Chat about Chap Books." I believe there is a rich mine for the folk-lore student as yet almost unexplored in these chap books, especially those of the European Continent. The research into them is not a costly enterprise, for a few francs or marks would buy quite a little library of these quaint little books. The spread of education among the peasantry on the Continent has rather encouraged this class of literature in many places. A collection and critical survey of the most interesting of these foreign chap books would be a useful addition to our knowledge of folk-lore.

W. S. LACH-SZYRMA.

\* "Two remarkably large pearls are attached to each ear. The same peculiarity connected with the earring may be observed in portraits of her brother, King Charles I."—Scharf on the Queen of Bohemia's Portrait (*Catalogue*, N. P. G., p. 127).

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Book on Palmistry, &c., black letter, Thomas Parfoot, London, 1615, 25s.—G. S. Payne, Abingdon.

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Our Ancient Monuments and the Lands around them, by C. P. Kains-Jackson, a subscription copy, printed on hand-made paper, and bound in paper boards (250 only printed), 7s. 6d.—183, Care of the Manager.

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The *Times* collated ready for binding, 1865 to 1872. Five or six volumes slightly imperfect; a very good bargain for a public library, as the present owner could easily complete and bind them in half morocco for reference.—S., care of Manager.

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Cripps' Hall Marks on Plate, second-hand.—G. S. Payne, Abingdon.

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Richardson's Armorial Bearings, Inscriptions, &c., in Church of St. Nicholas, Newcastle, 1820.—Strix, Care of Manager.

Herrick's Poems.—G., Care of the Manager.

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